

A GODLY FORM OF HOUSEHOLDE GO-

uernement: for the ordering of
priuate Families, according to
the direction of Gods

word.

VV hereunto is added in a more particular man-
ner, The senerall duties of the Husband towards his wife;
and the wifes dutie towards her husband: the parents du-
tie towards their children: and the children towards
their Parents. The Masters dutie towards
his servants: and also the servants
dutie towards their

Gathered by

Isaiah.

Thou shalt know when thou reachest, if thou hast
that which thou shalt.

Barnards.

What availeth it thee to read often in booke, the holy
name of thy Saviour, except thou studie and endeavour to be
godlinesse in thy behauiour.

Ephraim.

It availeth a man (saith hee) nothing to saye hee
knoweth the truth, and to conceale the truth in his deeds.

Imprinted at London by Thomas Creede, for Thomas
Blau, dwelling in Pater-Noster Row, at the signe
of the Talbot. 1598.

A

GODLEY FORM

OF HOWARD HOLD CO.

The first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following



is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following

is the first of the following



To the right vvor-

shipfull Maister *Robert Burgaine*, of
Roxall, one of her Maiesties Iustices of peace,
in the Countie of *VVarwicke*: to the right
Worshipfull Maister *John Dine*, of *Ridlington*
Parke, in the Countie of *Rutland*: and to the
Worshipful Maister *Edmund Temple*, of *Tem-*
ple-hall, in the Countie of *Leicester*, Esquires:
as also to their religious and vertuous wiues,
R. C. wisheth with heart and minde, grace
from God the father by Iesus Christ,
and constancie in the truth of
the Gospell, to the end,
and in the end.



Having collected and fini-
shed this Treatise ensuing,
and devising verie carefully
with my selfe to whom I
might dedicate the same; at
length I resolved, that none
were meeter to undertake
the patronage thereof, then some such meetest
persons, as did already, (in some good measure)
practise within their severall Charges, the seve-

THE EPISTLE

all poynts and duties contained therein, and so would further prosecute those other necessarie parts, which they haue yet in some part pretermitted. Whereupon, calling to minde the holy exercises daylie used & exercised in all your houses: I was moued for two causes, to make you all ioyntly Patrones heereof. First, for that I acknowledge my selfe beholden & indebted vnto you al diuersly, since my first acquaintance with you, and therefore (least I should deserue the blame of vnthankfulnesse for benefits receiued) I am hold vnder your names, to offer to the whole Church of God, these my simple collections. Secondly, for that as you are all ioyned and linked in kindred by reason of marriage: so also you are, and haue beene a long time inseperably knit in a zealous and sincere profession of Gods word and religion. And for so much as I may not (for many respects) accomplish what good I willingly would: yet least I should bee thought to spend the remainder of my yeares in an idle condition, or to hide my tallent in a napkin: I haue beene no lesse carefull, then willing, to labour otherwaies to doo what I may to glorifie God, & profi: his Church. Neither will these my labours be utterly vnprofitable, if my purpose therein bee rightly conferred with the purport of my writings. For such Housholders, as pretend to bee great protestants, and sound professors of the Gospel, may long ynough talke of discipline, and stil complain: of the want of Church-gouernment,

DEDICATORIE.

but all in vaine, and to no purpose, vnesse they wil begin this most necessarie discipline in reforming their own houses, according to the direction handled in this Treatise, and so to suffer the holy religion of God, to take place amongst their families at home. otherwise they shall trauell much, and profit little. For although there bee neuer so good lawes in Cuties: neuer so pure order in Churches, yet if maisters of families, do not practise at home catechising, and discipline in their houses, & ioyne their helping hands too Magistrates, and Ministers: they may in trueth, (but vniustly, as many haue done) complaine that their children and seruants are disordered, and corrupted abroad, when in trueth, they were disordered, and are still corrupted, and marde at home. And therefore it cannot bee, neither is it to bee hoped for, that eyther the father of his children, or the husband of his wife, or the maister of his seruants, should looke for that obedience, that reuerence, that faithfulnessse, and that dutifulnesse, which they of right ought to haue, and the other in conscience, and of bounden dutie are bound to performe, vnesse they do now at length endeuour to see these orders and duties hereafter mentioned, to be practised within their senerall Housholds. For if Parents and Housholders shall performe no further dutie to their childrẽ & seruants, thẽ to provide for them, meat, drinke, and apparrell, and to pay them their wages: then Papists, Atheists, yea, Turkes, and Infidels,

THE EPISTLE

Infidels, do yeelde this dutie as well as they. And seeing all men bee carefull, that their horses and bullocks, shuld haue sufficient fodder & prouēder, to the end they may haue their labour in lieu and recompence thereof, it doth consequently followe, that therefore a christian Housholder ought to haue ouer his children and seruants, a much more christian care, then he hath ouer his dumbe & insensible beasts, that so he may take a singular comfort from the daylie contemplation of their encrease in spirituall graces. Oh what a sweete and comfortable thing shall this bee, to the soule and conscience of such an Housholder, as when he hath bene so diligent and carefull in the trayning and bringing up of his childrē and seruants, in the obedience and waies of the Lord, that hee may rightly deserue to haue this worthie report and commendation giuen vnto him, from the mouth and penne of the godly: namely, that he hath a church in his house: that is, a company of sound & faithfull Christians, such as feare God indeed: As the like report was giuen by the Apostle, to those godly House-keepers, Aquilla, & Priscilla his wife: Rom. 16.5. 1. Cor. 16.19. As also to Philemon.

Therefore all Parents and Housholders, are (in the Lord, to be exhorted, that they would be carefull to bring up their childrē & familie, so as they either (by some good tokens) may see them the children of God, and heires of the conenant, or at least, they may bee comforted in their owne consci-

en. es,

Phil. 2.

DEDICATORIE.

ences, notwithstanding their children and servants for some cause unknowne to them) do refuse their counsell and instruction, seeing they to the uttermost of their power and abilitie, haue vsed all good meanes to bring them vp well, and haue rightly offered them to the Lord.

Now if parents and maisters haue iust cause to bewaile and lament, when (thus tranelling in good education & information) they cannot yet see good effects, and godly fruites, in their children and servants: how much more cause of grieffe may they haue, when they haue vsed and bestowed no labor at all (either by themselves, or others for them) to bring them uppe in the nourture and feare of the Lord? And yet, alas, many will bee greened for the one, that will not bee any thing mooued for the other. Wherefore let all parents and maisters of families, know, and learne, that if they will conuey God his blessings to their posterities, the they must do, and performe the duties belonging thereunto: yea let them (if they bee loth to conuey God his iudgements to their children) carefully awayde the meanes vnto it.

And surely, as it is a blessed thing in the
houre of death, with Simeon to depart in peace,
leauing their wines, children and servants, mem-
bers of Christ, spouses to Christ, children to
G O D, and servants to the L O R D: so in the
extremitie of death, no one thing will bee more
greenous vnto Parentes and Housholders,

Luk. 2. 29.

THE EPISTLE

then (the Lord hauing giuen them the charge of so many soules to bee furthered to saluation) that their own tormented consciences shall presse them, who in as much as they could, haue helped their children and seruants forward to their damnation, and so (which is more fearefull) they shal haue them spewing and foming out on their faces, continuall curses in hell, accusing them for euer to be murderers of their soules, and cut-throats of their saluation.

Is it any maruell, if Housholders many times finde small obedience, and lesse dutifulnesse, and faithfulnessse, at the hands of their children and seruants, seeing they omit and leaue undone the performance of these so christian duties towards them herein expressed, and inioyned of the Lord? For so doth God often leaue manifest tokens of his wrath, in punishing disobedience, with disobedience.

How can any maister of a Household, whosoever hee bee, looke to haue his familie trustie and faithfull vnto him, and yet hee himselfe is faithlesse to God? Doth hee maruell, that his children and seruants feare not him, whereas hee himselfe feareth not the Lord? Will he maintaine his authoritie ouer those vnder his charge, and he himselfe doth not yeelde obedience vnto the authoritie of God his Creator?

Moreouer, it is manifest, that the goodman of the house, by planting Gods religion in his familie, shall

DEDICATORIE.

Shall not a little aduance and set forward his own private profit and commoditie. For wicked & ungodly seruants, are, for the most part, loyterers, pickers, and deceitfull: whereas on the other side, godly seruants are iust and faithfull, whom in his absence he may trust to do such businesse & worke as hee willeth them to doo.

Gen. 30. 30.
and 39. 5. &c.

If maisters of families bee carefull and desirous (as in conscience they ought) that their wives, children, and seruants, should reforme themselves, and endenour to practise such duties as do appertaine and belong vnto them, then they must likewise be diligent & careful to reforme themselves, both inwardly and outwardly, in such poynts and duties, as hitherto they haue left undone: otherwise, they may iustly say vnto them: Phisician, heal your selfe: or, why do you will vs to do that, which you do not practise your selfe? For as one candle cannot light another, if it selfe bee out: euen so a maister of a household shall not reforme those of his charge, & inflame them with the loue of God and godlinesse, if hee himselfe bee voyde of the same.

Luk. 4. 23. and
21. 32.
Rom. 2. 21.

Let euery maister of Household therefore, say and performe with Iosua: I and my familie will serue the Lord: Iosua. 24. 15. And likewise let euery christian Ladie, Mistresse, and Dame, say with Hester: I and my maides will do the like: Hest. 4. 16. And so no doubt, God will poure his blessings on them, and theirs, in this life, and euermore lasting happinesse on them in the life to come.

Ton-

THE EPISTLE

Touching the booke it selfe, I will not say any thing to the commendation thereof, but onely this: That I am assured, that (if such duties as are mentioned therein, were duly and carefully practised, of all such as are named in it,) the (no doubt) vertue and godly religion would greatly flourish, to the aduancement of God his glory: and also sinne & wickednesse would then decrease and fall downe, to the utter subuersion and overthrow of Satrans kingdome.

This Treatise I confesse is not garnished with eloquence, not full of great cunning, nor beautified with flowens of mans wisdom, neither yet doth it discourse or treat, of high or darke things, neither is it stuffed with subtil questions, and arguments: nor indited with Rhetorical and eloquent stile, as those commonly bee, which are propounded and set forth to the world, rather for boasting, and vaine-glory sake, then for any desire to edifie, and to do other good. This booke is plaine, and without any great gaynesse, but yet so full of good, necessary, and wholesome instructions, that whosoever readeth, and marketh it with a right disposed minde, and willing to practise it, without respect to any other thing, then God, the reformation of his life, and the saluation of his owne soule, (which is the onely marke that christians must leuell at) he may reape singular profit thereby.

And vndoubtedly it may well bee saide, that vnto true christians, good and holy bookes are

The profit of
this booke.

Good bookes
as ladders to
climbe vpto
heauen,

DEDICATORIE.

as ladders to climbe vppe to heauen: as sparkes to kindle the heate of the spirit, when it is quenched, or waxed colde in them, and as proppes to stay vp their faith, that it may increase.

Praying therefore your worships, to accept of my dutifull good will, and to pardon my boldnesse, I cease to adde any further thing: Beseeching God of his endlesse mercy for his Christs sake, to strengthen you still in that good and happie course of his word, and all other good learning: to furnish you all aboundantly, with all spirituall and heauenly knowledge, to the carefull practizing of the same, in the fruites of your most holy and blessed callings, to the aduancement of the glorie of our God, and to your owne everlasting comfort in Christ Iesus. So be it.

Your worships in all Christian dutifulnesse, most willing.

R. C.

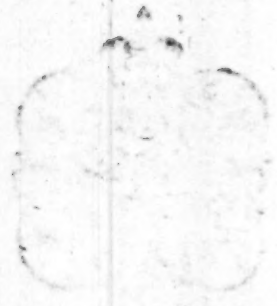


DEDICATION

TO THE
HONORABLE
THE LORDS OF THE
COUNCIL OF THE
CITY OF LONDON

IN WITNESS WHEREOF
I have hereunto set my hand
and the seal of the said
City of London
this 10th day of
January 1666

Wm. Brouncker
Mayor of the City of London





A GODLIE

Forme of household Govern-
ment, carefully to bee practis-
sed of all Christian house-
holders.



Housholde is as it
were a little common-
wealth, by the good
gouernment wherof,
Gods glorie may bee
aduanced, the com-
mon-wealthe whiche
standeth of seuerall families, benefited, and
all that lye in that familie may receiue
much comfort and commoditie.

But this gouernment of a familie is not
verie comon in the world, for it is not a thing
that men can stumble on by chance, but good gouern-
ment must leade vs vnto it. *The rule of*
wisdom must leade vs vnto it. *I brought ment, wise-*
wisdom (saith Salomon) is an house builded, *ment, wise-*
and with vnderstanding it is established: and *done.*
Prou. 14. 3. 4

B

by

by knowledge shall the Chamber thereof be filled with all precious and pleasant riches: that is, shall obtaine all kind of blessings. See also *Pro. 28. 2.* by which two places it is manifest, that such families as are not ordered by hap-hazard, or as it falls, but by Wisedome, Discretion, and Counsell, do prosper in inward and outward goods, and indure long. When wee speake of Wisedome, we do not meane that this gouernment can be in all points executed by naturall reason and wisedome: for mans wisedome reacheth but vnto one point, and that the least of that, which family gouernment tendeth vnto.

Not carnall
wisedome.

But learned
out of the
word.

Gen. 22. 4.
Psal. 119. 3
Pro.

But the Wisedome that we speake of is not naturall, but fetched from the fountaine of all wisedome, God himselfe, who by his word shineth vnto vs pure light to walke by, not in the Church alone, nor in the publike societie of men onely, but euen within the secret of our owne walles, and toward such as be abiding vnder the same rooffe. And if we desire to walk with God, as *Enoch* did, wee must sette vp this light for our selues to liue by at home: For then we do no iniquitie, when we walke in his way. Where no wisedome is vsed in gouerning

of household Government.

many families, there all goeth to wrack,
 and there many enormities are to be found. V Wisedome is
 as wooll breaches betweene man and great wealth
 wife, gracelesnesse & vntuiftings of chil- V Honour
 dren, lewdnesse of seruants, and foule wisedome
 escapes. And where carnall Pollicie ruleth, whatsoeuer a
 and not the wisedome which is from a- man taketh in
 boue: there all that is done tendeth to the hand, turneth
 ease, pleasure, and profit of this life, which to his owne
 is the ende and felicitie of a brute beast, hurry.
 and not of a man.

Now that there is a good kind of gover-
 ning of a family, which they who follow
 wisely, may be said to gouerne well, appea-
 reth out of the first Epistle to Timothee 3
 verse 4, 5. *One that guideth his owne house*
well, &c. and after, *Hee that knoweth how to*
gouerne his owne house, &c. Wherby it is e-
 uident, that there is a way or ordering the
 familie aright, and there is a misgouerning
 of it.
 To set downe this good Government
 exactly, is a hard matter. Here onely we
 will note some things which do appertaine
 vnto that government which we speak of.
 And to doo it more orderly to the better
 understanding: we must consider, that (as
 may also be gathered out of that place of

1. Timothee 3
 2. Timothee 3
 3. Timothee 3
 4. Timothee 3

Psal. 127. 1.
 127. 1.

It is no
 doubt that the
 wife and the
 full govern-
 ment of a
 house is found
 out by prou-
 dence, is de-
 fended by
 Science, and
 conserued by
 experientie.

Timothie) that there are two sorts in euery perfect familie.

VWhereof a familie consisteth.

- { 1 The Gouvernours.
- { 2 Those that must be ruled.

And these two sorts haue speciall duties belonging to them, the one sort towards the other. In the carefull performance whereof, from the one to the other, consisteth the *good government of a familie.*

The first sort are such as haue authoritie in the familie.

The Gouvernours of a familie, be such as haue authoritie in the familie by Gods ordinance, as the father and mother, master and mistresse.

VWhom must vse their authoritie.
If the gouernour be charged with weightie affairs, he may appoynt one to gouerne his house, as Abraham and Puriphar did. Gen. 24.2. & Gen. 39.4.

To whome, as God hath giuen authoritie ouer their Children and seruants, so hee would haue them to vse it to the wise government of them, not onely for their own private profit, credite, or pleasure, but also for the good of those whom they are to gouerne: for by a wise government, much good cometh to y parties gouerned. If maisters then or parents doo not gouerne, but let seruants and children doo as they list, they do not onely disobey God, and disadvantage themselves, but also hurt

of household Government.

hurt those whome they should rule: for when any haue such libertie to do as they list, it maketh them grow out of order, to the prouoking of Gods displeasure, and curse against themselves, whereas if they had beene helde in by the bridle of Government, they might bee brought to walke, so as the blessing of God should follow them in their courses.

All government of a familie must bee ^{A propertie} in comelinesse or decencie, that is, it must ^{of good go.} be such as is meete and conuenient both ^{uement.} for the gouernour, and for the person gouerned. ^{1. Timo. 3:4.} And therefore it is impossible for a man to vnderstand to gouerne the common-wealth, that doth not knowe to rule his owne house, or order his owne person, so that hee that knoweth not to gouerne, deserueth not to raigne.

Lordlinesse is vnmeete in a housholde gouernment, and yet familiaritie with such as are vnder government, breedeth contempt. Againe for the persons gouerned, all in the familie are not to be gouerned alike.

There is one rule to gouerne the wife by, another for children, another for seruants. One rule for yong ones, another for

The markes
that familie
gouernment
symeth at.

old folkes.

The gouernment of a familie tendeth vnto two things especially. First, christian holinesse, and secondly the things of this life. By the first God is glorified, by the second, this present life is sustained, in such sort as God seeth good for vs.

Howsoeuer, where humane pollicie is the rule of household Gouernment, there men onely haue an eye to the things of this life: yet they which fetch their wisdom to rule by out of the word, shall vnderstand, that their gouernment must not onely be ciuill, but righteous also: that is, they must seeke to haue Holinesse found in their habitation, whereby God may be glorified, as well as riches, whereby they may be comforted. This hath beene the course of holy men in former ages.

Gen. 12, 78.
& 13. 18. & 11.
33. & 22. 9

Iob 1. 3.

Abraham flitted often from place to place, yet hee built an Altar wheresoeuer hee became, yea, and trayned vp his familie in the feare of God. He did not seeke excuse in his vnsetled estate, to lette passe the care of holinesse. Holy *Iob* was not contented to worshippe God himselfe alone, but sanctified his sonnes, that is, prepared them to worshippe **G O D** with him.

of household Government. 7

him. *Jacob* at his returne from *Padan-Aram*, purged his family, and sette vp Gods worship there. *Iosua* saith, though others should forsake the Lord, yet he and his family would cleave vnto him, & serue him, *Iosu. 24. 15.*
The vertuous woman openeth her mouth in wisedome, and teacheth mercie vnto her seruants. Many of the faithfull, when they themselues beleued in Christ, labored to bring their families to the fayth also. Parents also are commaunded to bring vpp their Children in the instruction and information of the Lord. *Heb. 4. 16.*
By all which places it is euident, that Religion must be stirring in Christian families, and that good government looketh to bring godly behauour into families, as well as thrift and good husbandrie. *Prou. 31. 26.*
Parents also are commaunded to bring vpp their Children in the instruction and information of the Lord. *Act. 10. & 16.*
By all which places it is euident, that Religion must be stirring in Christian families, and that good government looketh to bring godly behauour into families, as well as thrift and good husbandrie. *14. 15.*
By all which places it is euident, that Religion must be stirring in Christian families, and that good government looketh to bring godly behauour into families, as well as thrift and good husbandrie. *Eph. 6. 4.*

For want of this care, many parents leaue theyr children faire faces and foule minds: proper bodyes, and deformed soules: full coffers, and emptie hearts: for want of this, God may dwell in Churches if hee will, but hee hath no abode allowed him in priuate families: for will God be where he may not rule, but must be an vnderling and stand and looke on, when profit and pleasure shall be serued, and set aloft? yet

1. Iohn 3, 24,
& 4, 12, 13.

the Spirite of God saith, that God will come and dwell with them that loue him, and keepe his commaundements. Where therefore Holinesse is not sought for in families, there God hath no friends, nor louers, nor walkers with him, howfoeuer they will sometime come visit him in the Church.

Math. 6, 24.

Hag 1, 6.

Psal. 127, 2.

Besides, the ill successe that such walkers haue, who make their houses temples to Mammon and riches, should teach vs to haue a principall respect to God in christianitie, ruling our houses. Many thrue not, but put that which they get in a bottomlesse bagge. For God who hath none or the lowest regarde in their courses, and household affaires, withholdeth his blessings from them: and then in vaine do men rise earlie, and go late to bedde, and eate the bread of carefulnesse. Others thrue, but it is a woful thrift, that serueth to harden the heart, and to bewitch the soule with loue and liking of this world. Yet this is Gods iust iudgement vppon many, because they will needes serue their owne commoditie cheetely at home, the Lorde giuing them vppe to themselves, they neuer serue him but coldly and for custome sake at the Church,

of household Government.

9

Church, and God accepteth no more of their worship they do there, then they do loue and like of his gouernment in their houses.

The gouernours of families, if (as it is in marriage) there be more then one, vpon whom the charge of gouernment lyeth, though vnequally, are, first the *Chiefe gouernour*, which is the *Husband*, secondly a *fellow helper*, which is the *Wife*.

The sorts of gouernours. Housholders or housekeepers are persons

These both do owe duties to their familie, and dutie one to another.

sons authorized over their households and charges

The duties they owe to their familie, both concerning godlinesse, and þ things of this life, belong either to the husband especially, or to the wife especially. The duties that belong to the husbände touching holinesse, are such as eyther

The dutie of the husband touching holinesse, which he must performe to

- he must {
1. Performe to them of his familie.
 2. Or require of them.

them.

The duties which he must performe to the, are, first touching þ publike ministerie of the word, to prouide that they may liue vnder an ordinarie ministerie of þ word, or else to take order, þ alwaies vpon the Sab-

1 To see that they haue the word ordinarily, the want wherof, is the greatest plague that can be.

both

Amos 8, 11.

Math. 9, 36, 37

Esa. 32, 1, 2, 3, 4

Rom. 10, 14

Jam. 1, 16, 19,

21.

1 Pet. 2, 2

Haba. 2, 1. vers.

Esa. 4, 11, 12.

Jam. 1, 21.

both, and at other times when it may bee, they resort to such places, where they may haue the word ministred vnto them: for else howe shall they bee brought into the sheepfolde of God (from which naturally they go astray) but by hearing the voice of the cheefe shepheard, speaking vnto them by those whom he sendeth? how shal they belecue, and so be begotten againe by the seede of the word, except they heare such as God sendeth for the begetting of men vnto him? how shall they bee reconciled vnto God, but by hearing his messengers, into whose mouthes he hath put the word of reconciliation? how shall they growe in fayth, and increase in grace, but by receiuing with meekenesse the ingrafted word, wh ch is able to saue their soules.

Seeing then the word preached, is the meanes to beget men to a new life, and to nourish the in it: a great dutie lieth vpon the gouernours of families, to prouide by some meanes that they may haue it. For where the word is not preached, there the Lords Sabboth cannot be hallowed as it ought.

Nowe the Lord would not onely haue Maisters of families to keep holy the Sabboth, themselues, in al the parts of his worship,

Ship, publike and priuate, but also that euery one should in his seuerall place and roome, carefully take order, that so many as be committed to his charge, should sanctifie the Lordes day as well as himselfe: which though it be true in all other commandements, (namely that whatsoever we are bound to do ourselues, wee must bee meanes to further other in doing the same, because the loue of God and of our neighbour, spreadeth it selfe ouer all the commandements: and therefore though it bee not expresse, it is necessarily vnderstood, yet in the fourth commandement, it is so much the more required, because besides the analogie and proportion betweene it and the other commandements which doth inforce it, the very words themselues doo bind vs therunto. For when it is said, *Thou and thy sonne, and thy daughter, thy man servant, and thy maide*, though it speaketh by name onely of resting vpon the Sabbath, yet because the end of that is, that the day might be sanctified, looke how many reasons there be to bind the inferiours to rest, and the superiours to provide that they do so indeede, so many are there to compell them to sanctifie the day in their own persons,

All superiours ought to bee careful that their inferiours do keep holie that day, as well as themselves,

Dent. 5, 12. 14

14.

sons, and in so many as belong vnto them. Therefore when first of all it is generallie saide in this fourth commandement, *Remember the Sabbath day, that thou keepe it holy*: and afterwarde, *The seventh day is the Sabbath of the Lorde thy God*: that is, which must be dedicated vnto his seruice, and in the ende you must therefore rest, that you might serue him in it as he requirereth, and then nameth the seuerall parties that should rest: his meaning is, to declare the right ende of their resting, and so speaking by name to the gouernours, saying: *Thou, and thy sonne, and thy daughter, thy man seruant, and the maide, the stranger that is within thy gates*, to shew vnto them, that it is not sufficient for them to looke that they vnder their gouernment should rest, vnlesse they sanctifie the day of rest also, which they must be so much carefull of, by howe much the sanctification of the day is greater, then the ceasing to worke vpon it, as the ende whereunto this is but referred: and therefore if it bee a sinne in them at any time, not to haue a sufficient regard vnto them, that they doo not worke, then it must needes bee a greater sinne, if that through their negligence they doo not sanctifie

sanctifie and keepe holy this day of rest.

So that heere the Lord God requireth, that in al places there should be such good laws and orders publikely in the common-wealth, and privately in mens houses established, and diligently executed, as whereby not onely the rulers, but also all in subiection, should be compelled to sanctifie the Lords day, and that they should be sure they doo it indeede. And as hee must not leaue it indifferent to them, to choose whether they will worke or rest, and so think it sufficient that they do not lay any worke vpon them, so it is not inough that they hinder them not from seruing God vpon that day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship God in them, as well as themselves. Therefore the Maisters of families must prouide as much as lyeth in them, that the word be publikely preached where they dwell, not for themselves alone, but for their children and seruants sake, that they might keepe holy the day together with them: and they must not onely come themselves to the place of common prayer and diuine seruice, but
bring

They ought
nor to leaue it
to their dis-
cretion as a
thing indiffe-
rent, but to
compell them
thereunto.

bring these also with them, and so spende the rest of the day in all priuate godly exercises themselves, and cause others to do so also.

And heere least this might seeme too heauie vnto vs, and that it might not bee greuous to take so great a charge vppon vs, we must remember, that as wee haue great helpe by our inferiours in manie things, so the Lord would haue vs to he'p them in the cheefe and principall: and as hee hath made them our seruants, so wee should make them his seruants: and when they haue serued vs sixe dayes, wee might cause them to serue him vpon the seuenth: and as the Lord hath preferred vs aboue them with their seruice, so hee would humble vs with this charge and care ouer them; or rather exalt vs, in that hee would haue vs to be as it were the ouerseers of his worke, and not only serue him our selues, but also see his seruice doone by others, committed to our charge: which if we do not, wherein shall the Christian gouernours of households, differ from the infidels and heathen, and what greater thing shall wee doo for our seruants then they? Nay, what shall we do more for them, then for the

of household Government. IS

the brute beasts and cattel that worke vnder vs, to whom we giue rest & ease from labor vpon the Sabbath, if we cause them not to sanctifie the day of rest, in which they shall differ from all other, not only beasts, but men.

And this is the meaning of that law which Moses gaue to the Israelites, Commanding them to write the word of God vpon the posts of their houses, and vpon their gates. Deut, II, 20

Whereby all vnder gouernment were taught what shuld be required of them so long as they liued in those houses, namely, to serue God: and all gouernours were taught, what especially to looke after in all them that went in and out of their gates, and liued vnder the roose of their houses, euen to serue the Lord in all partes of his worship, for which end he hath giue them such authoritie ouer them. According to which commaundement, the woorthie Captaine of Gods people *Iehoshuah*, made this protestation before all the Elders of Israel, a little before his death, exhorting them to do the like: *I and mine house will serue the Lord.* Promising not onely for himselfe, but for all his, which though it was hard to do, yet because he knew how many

So haue the
seruants of
God done in
times past in
their seuerall
families.

Iosh. 24. 15.

many meanes the Lorde had giuen him to bring it to passe, which also God would blesse (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, hee had authoritie to thrust them out of his house, and to rid himselfe of them) all which he was purposed to put in practise: therefore he was bold thus to speake of himselfe, thereby shewing what all men should propounde to themselves, and may attaine vnto. The like whereof, *Dauid* speaketh of himselfe, in that worthy *Psalme* 101. which is left as a patterne for all Christian gouernours to rule by, wherein he sheweth, how he would rule not onely himselfe, but his household, nay the whole Kingdome, by hauing an eye to them that were good, to reward them: and to them that were bad, to punish them, that so not onely himselfe, but al his, might serue the Lord. After the same manner in the time of the Captiuitie, when the noble Queen *Hester* willed all the dispersed Iewes to keepe holie three dayes together, in fasting and prayer, that so they might intreate the Lord, for that finall destruction and vtter rasing of the out, which *Haman* the cursed Amalakite and sworne enemy of

of Gods people, had determined to bring vpon them speedilie, that it (wee say) might be preuented in time: shee said, *That she and her maids would do the like.* Hest. 4. 16: Whereby no doubt, shee insinuated vnto them, that in euerie Household, her meaning was, that it should be thorowly kept on all sides, not only the Rulers, & some fewe, but all others, euen vnto the Maid-seruants.

Now this is that, to wit, that the Sabbath, and the day of fast, are both of one nature, & it is that which the word doth sufficiently beare witness vnto: therefore if this hath bene the practise of the Church, vppon that day to fast, not onely of the chiefe alone, but with their families: then must wee needs bee perswaded, that vppon the Lords day, wee ought our selues, and our households to serue the Lord, and to say with *Iosua*, *I and mine house will serue the Lord*: and with *Ester*, *I and my seruants will doo the like*. And how could that haue been verified of the religious Capitaine *Cornelius*, which is written of him, *that hee was a deuout man, and one that feared God with all his household*? vnlesse hee had not onely frequented the common assemblies vpon the Sabbath daies, but had also acquainted his seruants therewith. Therefore as the Lord himselfe speaketh of *Abraham*, who is the father of all beleeuers, *I know that he will com-*

Act. 10. 2

Gen. 18. 19

maunde his sunnes, and his householde after him: that they keepe the way of the Lord, to deserve blessing and iudgement; that the Lord may bring vpon Abraham, that hee hath spoken vnto him.

So it must bee practised of all them, that will bee the children of this faithfull Abraham, and enioy the same promises, that hee and his posteritie did, euen that they cause their children and their seruants, to keepe holy the Sabbath, wherein consisteth the true worship of the Lord; that so they might walke in that way, which hath the promises of this life, and the life to come.

So then by all this, it may most euidently appeare, both by the words of the commandement, and by the practise of the best men in the olde and newe Testament, that this dute is laid vpon all householders, diligently to ouersee the waies of their families, that they serue God, as in all other duties, so especially in sanctifying the Sabbath, as they will answer to the contrarie at their perill, to him, that hath put them in authoritie, and as they will giue an account for their soules, which otherwise might perish through their default.

But in our time, it is for the most part, wholly neglected.

Which though it bee so severely inioyned to all men, and vnder so great a paine laid vpon them, yet it is so generally neglected of the greatest part, that wee may rather com-
plaine

plaine of it iustly with griefe, then haue any hope of the speedy reformation of it: for besides that, a great many haue no care to sanctifie the day themselves, & therefore cannot with any conscience require it of their seruants & children, but either set them to worke, or to play, and to doo any thing vpon that day, sauing that which they should, and doo encourage them thereunto, by their owne ill example and words: there bee others also, who though they seeme to haue some care to keepe holy the day themselves, (and haue indeed) yet either through ignorance, or negligence, doo not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue there, with profite to the ending, nor howe they spend the rest of the day: but being demanded where their seruants were, how chance they came not to Church, &c. they answer securely, (and as they thinke sufficiently) as though it were a thing meereley impertinent vnto them, that they cannot tell, they do not hinder them from the Church, they may come if they will, they are of age to looke to themselves, and they are past boyes now, and I cannot tell what, &c.

But they must consider besides, that which hath bene already spoken, concerning this matter, that they do too foolishly, and grossly

Imagine to stoppe (as it were) the mouth of the Lord, with that simple answer in his businesse, which they wil not receiue at their seruants hands in their owne.

For in the fixe daies, when their seruants are in their owne businesse, they wil not let them come and goe at their owne pleasure, and content themselues with a bare imagination, that they be at their workes, but wil be sure of it, and therefore set them to it, looke vpon them in the doing of it, and call them to an account for it, which if it be wel done in themselues, because they knowe otherwise they will be negligent, how must it not needes then bee a great vnkindnesse, and vnthankfulnesse in them vnto God, that vpon this day (which is but one among seuen) his seruice should be so slenderly looked vnto, that that there is no such diligence vsed towards their seruants, that they might performe it?

And how must it not needes bee a great iniurie to their seruants (who are naturally, and for the most part more negligent and carelesse in Gods seruice, by reason of their corruption, then they can bee in the seruice of men) to bee deprived of that benefite of their gouernours (which is the chiefest; and for which cause especially they are committed to their gouernment) namely to be furthered

thered by them in the seruice of God: but vse them more like beasts then men, euen that they might bee seruiceable vnto them, and then care not whether they serue God or the diuell.

Wee knowe that seruaunts looke to bee preferred by their Maisters, (and so there is good reason, when they haue serued them faithfully) but what kinde of reward is this, that when they haue bestowed some earthly benefite vppon them (by hauing no care to make them serue the Lord, and sanctifie his Sabbath) doo in the ende not onely make them loose the euerlasting reward, but pre-serue them to eternall destruction.

Moreouer, there are a company of idle Seruing-men, who beeing brought vp idlie all the sixe daies, & in them hauing nothing at all to doo, and are neuer almost looked after vpon the seuenth day, are as idle, and as little regarded, as vpon the other: and as they neuer almost do any a good daies worke to their Maisters (for they haue nothing to doo) so much lesse doo they spend any Sabbath in the Lords seruice, but they especially are left to go and come at their will.

Especially in great house-holds, where there are many seruaunts.

Others that haue any Office of great charge and attendance (as the Cookes, Butlers, and such like, in great houses) seldome or neuer come to the Church, and that but by

peeces either when halfe is done, or else they are ready to depart before halfe bee ended, and so both hinder the Lord from that seruice, which hee should haue by them, and them from that blessing which they should inherite this way, and both cause the name of God to be ill spoken of, and pull vppon themselves & them, that curse which belongeth to the continuall polluting of the Sabbath.

And how can they looke, that that seruice, and that meate and drinke should doe them good, which is thus prepared, and bought (as it were) with the continuall daunger of the soules of their seruants, besides the dishonor of the name of God?

When *David* had inconsiderately desired to drinke of the water of *Bethleem*, three mightie men brake into the Host of the *Philistines*, and drewe water, and brought it to him, but he would not drinke thereof, but poured it for an offering to the Lord, & said. *Ob Lord bee it farre from me, that I should doe thus: is not this the blood of the men that went in iopardy of their liues?* How much lesse then ought men to eate and drinke that, for which their seruants doo venture the liues of their soules? And besides, if wee iustly finde faule with them, who do neuer or seldome preach to the people committed to their charge, & so

so cause their soules to starue, and die eternally: how can they bee blamelesse, who seldom or neuer bring their seruants to the preaching of the word? And must they not needs be culpable of the same iudgement before God, seeing it is all one with the seruants, whether they liue in the places where the word of God is not preached at all, or if it be, yet they come not vnto it.

But whereas men are ready to obiection, that in a great family many must needs be absent. Wee graunt it to bee true, in some part, that is, at some time, and vpon some occasion: but so ordinarily and so continually (as they themselves in their own consciences are priuie of, who make this obiection) wee knowe no necessitie that can excuse that. Nay, we are sure that the Lord hath laide no such calling vpon any man, that should keepe him in a continuall breach of the Sabbath: and therefore both maister and seruant may suspect, that he is in such a calling, as is not agreeable to gods word, or that he vseth it not aright, when it maketh him, if not wholly, yet for the most part, to neglect the seruice of God vpon the Sabbath day.

And wee knowe (where there is a great care to serue and please God by prayer) the Lord wil giue to them such wisdom, that they shall bee able to redeeme, if not the

whole, yet at leaste a great part of the day, which otherwise will bee mispent: namely, by letting passe many needlesse things, preparing so much beefore, as conueniently may bee, rising so much the more early in the morning, and by the interchangeable helpe of other seruants: especially when they will for these causes bee contented with so much the lesse, though not in quantitie, (for the reliefe of others) yet lesse exquisite and curious dressing, which especially taketh vppe the time: and so wee are sure, and they that will trie it in the feare of God, and in a care to serue him, and in a loue to the soules of their brethren, shall finde it to bee true by experience, that many might keepe holy the Sabbath, which do not now at all: others might keepe it more then they doo. Which if yet it bee thought vnpossible (because wee go not about to practise it) let vs but obserue that which wee shall see done in the house, when the seruant is verie desirous to go to a Faire, and the maister is as willing to let him go, you would wonder to see how thinges shall bee dispatched vp suddainely, and in good order, they shall be absent many houres, and yet not greatly missed, if any thing bee otherwise then is visuall, it is borne with, because it is a day of making prouision for themselves, and that day is not euery day.

So

So then, if the maisters were perswaded of the Lords day, as they ought to be, euen that it is the time of making prouision for the soule, and were as carefull for the soules of their seruants, as they are for their bodies, and did esteeme it more for their worshippe and credite, that their seruants were religious, then thatt they were costly, and well set out in apparrell, they would be better contented to spare them, during the time of that Market, where they may buy without mony, all the graces of gods spirit, and the riches of the kingdome of heauen: whereby they should not only saue their owne soules, but be made more fit to do duties to their maisters of conscience.

Therefore (to end this point) it is the du- The gouer-
tie of all household gouernours, to cause the nours of fami-
whole familie to be in a readinesse to attend lies should
vpon them, too and fro the Church, and that take order
it bee not left at euery mans discretion, to that their
come when he will, but that they should go whole house-
together. And in deede this hath beene the hold might
orderly comming of Gods people in times come to
past, to the place of his worship, that they Church togi-
haue not come scattered and alone, but many ther.
together, and by companies; whereof the
Prophet speaketh, *When I remembred these* Psal. 42. 4.
things, I poured out my very heart, because I
had gone with the multitude, and ledde them in-

to the house of God, with the voice of singing, and praise, as a multitude that keepeth a feast. In which place, the man of God complaining, that hee was bannished from the holy assemblies, saith that his griefe was increased by remembering his former estate, when he vsed to go with a great company to the Temple, euen as to a feast: whereby he declareth what was the manner of their going, euen as men go to a market, or to a feast, not onely with ioy, but also by companies, and so many of one house as go, will go together: so they did not onely go to the house of God cheerfully, but many of them together, euen as to the market, and feast of their soules. By which practise of theirs, as the doing of many are condemned, so it appeareth, that the men of our time, are led by another spirit, then they were, and are otherwise perswaded of the worshippe and place they go vnto: for all the people, nay, the severall households come not togither, but scattered, and one dropping after another, in a confused manner. First comes the man, then a quarter of an houre after, his wife, and after her, wee cannot tell how long, especially the maid seruants, who must needs bee as long after her, as the men seruants are after him. Whereby it cometh to passe, that either halfe the service of God is done, before all bee met, or else if the Minister

must tarry till there bee a sufficient congregation, the first comers may be wearie, and sometimes colde, with tarrying, before the other shall bee warme in their seats.

Now if it bee demaunded of the maisters, why they alone make such haste, and leave all the rest behind them; and they answer, truelie, because the time is come, wherein vsually publicke prayer beginneth: can they bee perswaded, that it is time for themselves to come (as it is in deed) and yet no time for the rest to come with him? Hath hee no longer time to tarry, and have they time to tarry so long after him? as though there were one Law for him, and another for them: or rather, that the same Law of the Sabbath, which moueth him of conscience to do that which hee doeth, did not as forcibly binde them all, as himselfe: nay, did not bind him to looke to them, that they should keepe holy the day, as well as himselfe: which if hee graunt to bee true, and yet is not able to bring it to passe (where the Lord hath given him so great authoritie for his owne sake) partly through the frowardnesse of his Wife, and partly through the obstinacie of the rest in the familie, his case is to bee pittied, and he is rather to be gouerned, then to gouern, and hee might doo well, to set vpp one of

1. Cor. 14.

selfe

selfe wilfully so to be abused, & is contented to bee overruled by them in the chiefest thing.

Therefore that hee might bring this matter happily to passe, as hee must go before them by his owne example, and bee readie betimes, euen first of all, so he must earnestly call vppon them for this dutie, and exhort them vnto it, and the flower that they are, and the more they drawe backe, the more forward must he bee, and by his practise and words, drawe them forwards also: for this is that readinesse which *David* obserued in the people of his time: *I reioyced when they said vnto mee, wee will go into the house of the Lord, or let vs go into the house of the Lord:* (for they are words of exhorting, and encouraging one another thereunto:) Euen as the Prophet *Esay* also foretelleth, that this shall bee the zeale of Gods people, in the time of the Gospel, that they shall go together to serue god, & therefore cal vpō one another for the same purpose, saying: *It shall bee in the last daies, that the Mountaine of the house of the Lord, shall be prepared in the toppe of the Mountaines, and shall bee exalted aboue the hills, and all nations shall flowe vnto it, and many people shall go and say: Come, and let vs go vppe to the mountaine of the Lord, to the house of the God of Iacob.*

And trulie this want of zeale in vs, to
Gods

*Psal. 122. 1,
Esay. 2. 2. 3.*

of Household Government. 29

Gods worship, and loue to the saluation of our brethren (bewraying it selfe, in the neglect of this durie, to call vppon one another) is the cause of this slownesse. For the husband hee going first out of the doores, saith to his wife, make haste, and come as soone as you can: she comming at her leisure, giues the same charge to her seruants: dispatch, and tarrie not long behinde, but heere is no saying: Come let vs go, let vs go together, and if it bee once said, it is not pursued, that it might bee performed.

In going to a market, and to a feast, what earnest calling vpon will there be of one another, & it wold seem strange, to behold the household go diuided, & it were a thing that would much be marked, & euery one knew vs, and whither wee were going, it should be the first question they would aske vs: how chaunceth this, that you come alone? where is your husband, your wife, or your children? why come you not together?

So no doubt, the dispersed and broken comming together of Householdes to the Church, is a thing greatly obserued of the Lord God, and of his Angels, which *1. Cor. 11. 18* are present at their assemblies: and it is that which greueth the rest of the Church, and as soone as they see one come in alone, they

they are ready with giuſe, to aſke where
are the reſt, what meaneth this party to come
(alone?)

Therefore let all gouernours bee perſwa-
ded, that it is their bounde duty, thus to looke
to their families, & to be ſure that they ſanc-
tifie the Lords day, as well as themſelues, and
therefore, that they not wholly thus bring
the to the publique miniſterie, but alſo looke
vnto them, that they ſpend the reſt of the
day, in all holy exerciſes, ſo much as may
bee: examining them, in that which they
haue heard, and cauſing them to conferre
about it themſelues, and to appoint ſome to
reade the Scripture vnto them, and all of
them to ſing Pſalmes, and generally, what-
ſoeuer you haue ſeene before, you ought to
doo your ſelues, to call vpon them for the
ſame, and to take ſuch order, that you be ſure
they doo it. And let them bee ſorry, that
they haue neglected this dutie ſo long hitherto-
fore, and thereby haue charged ſo many
ſinnes of their houſhold, vpon themſelues:
and now at the laſt, in Gods holy feare, let
them be giue to put this in praſtiſe, leaſt
they doo further provoke the moſt patient
Lord, to their endleſſe deſtruction. And
though it be a thing ſo rare in the world, as it
is, and men altogether ſo vnacquainted with
it, as they be, nay, ſo loathſome and tedious

to flesh and blood, that they are afraid once to begin with it: yet let the bare commandment of God preuaile more with vs, to take in hand, and to continue in it, then that all that can be said or thought against it, should wey with vs, either to keepe vs from it, at the first, or afterwards, cause vs to giue it ouer.

And that all men might do it so much the rather, let them be assured, that the want of this especially, is the cause of so many wicked and rebellious children, vntrustie & disobedient seruants, nay vnfaithfull and vnkinde wiues euerie where: euen for that their husbands, their fathers, and their maisters, doo not call vpon them to serue God, and see the sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euery man, that seruants and children will not be ruled, that they cannot tell where to finde a good seruant, they know not whom to trust, but they see not the greatest cause of it to be in themselves, and so go not about to remedie it: for whiles they labour not to make their children the sonnes and daughters of God by adoption, and to bring their seruants within the household of God, that they might be his seruants by grace, and to make their wiues the chaste spouses of Iesus Christ, and so all of them to serue him, the Lord iustly punisheth them, that they are disobedient vnto them.

The want of this care in households, is the cause of much wickednesse, rebellion, and disorder in their families.

them. For how can they do duties vnto men, if they haue not learned to doo duties vnto God, and so of conscience for Gods sake to do duties vnto men? Nay, must not the Lorde needs punish them with disobedience against themselues, that by their owne experience, they might know how greuous the neglect of his seruice is vnto himselfe, when hee iustly measureth out vnto them, with the same measure, that they haue mette vnto him before.

Obiection.

And whereas men are readie to imagine, and we know it is that which many do obiekt against this, that to deale so straightly with their household, were the next way to rid themselves of all good seruants, and that then they might soone be maister and man themselues.

Answer.

They must againe on the contrarie vnderstand, that it is a great wickednesse in them, once to think that the Lord shuld require that of them, which would necessarily driue them to such inconueniences: nay rather they must be assuredly perswaded, *That godlinesse hath the promises of this life, aswel as of the life to come, and if we first seeke the Kingdome of God, & his righteousness, in our selues and others, that all needfull things should bee cast vnto vs.* Euen as it is said of Abraham, *I know that bee will commaund his sonnes and his household after him, that they keepe the way of the Lord to doe righteousness*

1. Tim. 4. 8

Math. 6. 33.

Gene. 18. 19

ness and iudgement, that the Lord may bring up-
on Abraham, that he hath spoken vnto him. So
that thus to do, is the very high way, not to
keepe vs from, but to bring vs vnto the per-
formance of all the promises, if we giue credite
vnto him; who as he onely maketh them in
the beginning of meere mercie, so must hee
onely accomplish them in the ende, by his
constant veritie and truth. We confesse in-
deede, if he be an ill seruant, this is the readi-
est way to be rid of him, whose roome is bet-
ter then his company: for he thinketh himself
to be in a prison, nay in hell all the while, but
in the ende he shall perceiue, that hee is gone
from the way to Heauen; vnto hell; if the
Lord be not more mercifull vnto him: and
why should we bee loath to depart from the
seruice of the, that haue no care to serue God?
Or can we looke that they should do any faith-
full seruice vnto vs, that are so vnfaithfull in
the seruice of God?

But as concerning the rest, if any be reli-
gious, this is the best meane to retaine and
keepe them: if they be but indifferen, this
may win them: if they be falling away, this
may recover them: for what shall we thinke
of all the godly fathers in times past? that
when they vowed diligently to looke to their
households, that they should serue god with the,
and did constantly performe it, that the they
had

To haue such
good orders
in our houses;
is not the next
way to driue
away our ser-
uants from vs;

Mal. 101.67

Gene. 14.14.

Chap. 18.19

HISTORICAL OF

V. 1010. 1000

reduced two m

300 addition 2

1010101010

1010101010

1010101010

1010101010

1010101010

1010101010

1010101010

1010101010

1010101010

1010101010

1010101010

1010101010

had no seruants at all? Was so great a man as *Iehosua*, without seruants, when he promised before so many witnesses, that he & his house would serue the Lord? Was *Dauid* left alone and constrained to do all himselfe, when as being a mightie King, hee bound himselfe vnto it, by that song which he made for the same purpose, wherein he saith. *Mine eyes shall be vnto the faithfull of the land, that they may dwell with me, he that walketh in a perfect way, he shall serue me: there shall no deceitfull person dwell in mine house: he that telleth lies shall not remaine in my sight. Had not Abraham a great household, when hee was able of the suddaine to carrie forth with him, of them that were borne and brought vp in his house, three hundred and eightene men in armour, to rescue his brother Lot? Of whom notwithstanding, it is said: that he would teach his household the way of the Lord: As it appeareth he did indeede, when by his onely perswasion at the word of God, All the males were contented to be circumcised, and to receiue that Sacrament vnkowne before, and painefull, and also ignominious to the flesh, if they had looked onely to the outward signe. And must not that wortheie Captain of an hundred *Itahā* souldiers, needs haue a greater family, then many of these that cauil at this doctrine, of whom the spirit of truth reporteth, that he feared God, and all his household?*

AA. 10.2

Let

Q

What

What shall we thinke of all these men? Shall wee ignorantly presume to the further deceiuing of our selues, and hardning vs in this sin, that the times were the better, good seruants were more plentifull: Or must we needs confesse, as the truth is indeed, that these men vsed more meanes to make their seruants the seruants of God, then men doo now a daies, and that so the blessing of God was greater vpon them? And is it not set downe in writing for our learning, to shewe vs what is that which we might looke for at Gods hands, if we would walk in the same way that they did, seeing there is no respect of persons, times or places with him?

Obiection.

Answer.

Secondly, he must set an order in his house for the seruice of god, to wit, that morning & evening, before meals, & after meals, prayers and thanks may be made vnto God, and so he acknowledged to be the author, not onely of all spiritual graces, that belong to a better life: but also of all temporall blessings that belong to this life: For seeing that it is gods good hand ouer vs, that doth defend vs & all our familie in the night, fro outward dangers, & giueth vs freedome fro feares, & terrors, and fro Sathans rage, and also giueth vs rest & comfortable sleep for the refreshing of our fraile bodies, is it not meet we should beg it at his hand by prayer, before we prepare our selues to rest, & praise him

1 Tim. 4.5.

Dan. 6.26

Job. 1.5.6.

for it, when we rise from it? Again, seeing that every day we are subject to innumerable dangers, which we know not of, & both wisdom and strength to follow good & honest callings, and also the blessing vpon our labors to make vs prosper by them, are from God alone, should we not begin the day with suite vnto God for his gracious protection, and for his mercifull blessing of vs? As seeing meats and drinks are sanctified vnto vs on gods part by the word, and on ours by prayer, doubtlesse though God hath by his word sanctified the, they are vnholie vnto vs, when we do not for our part sanctifie them by faithfull prayer and thanks giuing. And this was *Dauids* practise.

Psal. 55. 17. Evening and morning, and at noone-tide, wil I pray & make a noise, & he wil heare my voice. If any say it is sufficient for the gouernor to charge every one in his familie to do it privately by himself: so might the Prince say, it is enough to do as *Darius* did, to charge euerie one in all his dominions, to worship no God, but *Daniels* God: Yet godly Princes, thought it their dutie, to set vp the worship of God in their dominions, and to take order that God might be worshipped publickly & ioyntly, of all in their lnd. So did *Iob* for his household, not onely bid his children pray to God by themselves, but he appointed set times of praying together, and sacrificing, & commanded his children

dren to come prepared thereunto.

Againe, if the maister lay the matter vpon the consciences of such as be of his familie, then if they be negligent, God shall haue no honour and worship in that familie.

But we read of *Abraham*, that whersoever he became, he built an alter to God, where God should be worshipped ioyntly of his familie. If God stuld measure out his goodnesse to thee, as thou measurest honor and glorie to him, in what a case wert thou? He doth giue a charge to his Angels to keep thee, he coman-
deth the earth to allow thee meate, for thy sustenance; but his comanement is an effectual word, that maketh them to do the thing, that he chargeth them withal. Wilt thou now only bid thy seruant or son, to serue and honour God, and not see that he do it, and help him in it? Then thou dost not measure out vnto god, as thou wouldest haue him measure to thee.

Gene. 12. 7. 8
& 13. 8. & 21.
33. & 22. 9.

This dutie then belongeth to a Christian head of a familie, to worship God with al his familie, and to take order, that when he shalbe absent, vpon necessarie occasiō, it may be don reuerently, and dylie, by some one in his familie, that by reason of wit and age, may be meet for it. The neglect of this duty, letteth into families, many greuous inormities, & outward miseries, while God in his iustice, refuseth to blesse such, as by their carelesnesse in seruing

of him, do shewe that they take not him to be the author of all welfare to soule or body, but thinke to do well inough without him, or else think to haue their turnes serued without requesting.

Private in-
structing.

The third dutie, which the chief gouernor must perform to all in his familie, is priuate instruction, and dealing with them in matters of religion, for the building of them vp in true faith, & for the inuring & bringing of them to a conscience towards God, that they may not onely know, & professe religion, but also feele and shew the power of religion in their liues.

This dutie hath these specials belonging to it: First, a familiar and plaine opening vnto them, the principles of religion, after the manner of a Catechisme.

This dutie the holy Ghost layeth vpon parents. *Ephe. 6. 4. Traine them vp in doctrine and holy precepts, drawne out of the worde.* The like *Deut. 6. 6. 7. 8. 9* was commanded to parents in the old lawe: *Let these words, which I command thee this day, be in thine hart, and whet them vpon thy children, and speake of them, when thou sittest in thy house, when thou walkest in the way, when thou liest downe, and when thou risest vp, &c.* So if it is not inough to bring thy children to bee catechised at the church, but thou must labor with the at home after a more plaine & easier manner of instruction, that so they may the better profit by the publike

publike teaching: Looke *Prov. 22.6.* Thou evē
by breeding thy children, halt helped them
into corruption, and a damnable estate: how
oughtest thou then, by all holie care and pains
taken with them, in teaching them the know-
ledge of God in Christ, helpe them out of it,
that they may not be fire-brands of hel? And
for servants, seeing they spend their strength,
and wear out their bodies, and bestow their
daies and yeares in seeking their profit and
ease: oughtest not thou then to seeke the sal-
vation of their soules? *Salomon* saith, the iust
mā hath regard to his beast, much more shul-
dest thou have regard to thy servant, who is
made according to the image of god with thee,
& is redeemed with as dear a price, as thou art.
And thy care for him, shuld not stretch to his
body alone, but especially to his soule, that see-
ing his calling will not suffer him to use so man-
ny, & so ofte means for the good of it, as were
requisite, he might herein be helped by thee.

The second speciall is, an acquainting them
with the scriptures, by reading them daylie in
thy house, in their hearing, & directing them
to marke, and make use of those things, which
are plaine and easie, according to their capaci-
tie. So *Timothie* was trained up by his parents
in the scriptures, so that he knew them from a
child: that is, was made acquainted with them,
by reading them, and being instructed in
them, according to his capacite.

Reading the
scriptures.

2. *Tim.* 3. 15.

This shall make them the fitter to heare and profit by the publike ministerie. Whereas the neglect of this dutie makes them vnable to heare and vnderstand the Preacher, when he citeth examples, or quoteth texts, out of sundry places of scripture. The help that their familie might reape by it, should make them careful, in this reading of the scripture.

Thirdly, in looking that they profit by the publike ministerie of the word & Sacraments, euery one according to their capacitie: & this dutie requireth, that they should not onely looke, that they do diligently frequent the preaching of the word, and carefully come to the Sacraments in due time, but also that they shew them how, and put them in minde of preparing themselves to the word and Sacraments, as Job did his sonnes. Prepare them to heare the word by considering Gods ordinance, his promise, and their owne necessitie, &c. by laying aside all such cares, thoughts, and affections, as might hinder them from a diligent hearing.

To the Sacraments prepare them, by considering of Gods institution, the Minister of his Seruants, his mercie in Iesus Christ, their faith, their repentance, and their wailes, and so seeking assurance of grace, of reconciliation, and comfort, to come to the Lords table.

Againe,

Againe, to further their profit, they must diligently examine them, what they have learned, what vse they can put such doctrine, and also helpe and direct them, wherein they faile. Thus did our Saviour Christ his Disciples. Besides, they must call vpon them, for the practise of that, which they learne out of the word, that the word grow not to a common matter, of no further vse, but to talke of, vpon the Sabbath day. Math. 18. 15.
16. 17.

The fourth, speciall dutie that belongeth to instruction, is, that they teach them how to make vse of Gods workes, either past, or present, as of examples of his mercie and goodnesse, to bee encouraged by them, to trust in him: by workes of his iustice, to bee moued to feare him, & so to sowe the seedes of conscience and religion in them. Thus did Abraham. Genes. 18. 19. which care of his, moued the Lord to repeale his purpose to him, of destroying the Sodomites.

The duties which they are to require of them, concerning godlinesse, bee, to vse the publicke Ministrie carefully: to be diligent and reuerent, in the private worship of god: to submit themselves to private instruction of all sortes, and to make their vse of it, to the building vp of themselves in faith: and lastly, to practise all holy and christian duties, which beeing comprised brieflie in the

tenne Commandements, are more largely layd open, by the publike ministrie of the word, and by priuate Catechising.

But after what manner must they require these duties? We answer, not onely by telling of them, what they must do, and calling vpon them, for the doing of it, and by gentle admonition, when they be backward, but also by correcting them, if they shall be negligent and contemptuous in the practise of them.

A rebuke, is a pronouncing of some misbehaviour, or known wickednesse of any, with condemning of the same by the word of god, whereby they may haue shame, that others might feare.

Leuit. 19. 17.

2. Tim. 4. 2.

Pro. 37. 5. and 39. 19.

This correcting is either by

{ Rebuking or
Chastising

them, according to the qualitie of the fault, and the condition of the partie, that is so to bee dealt with.

Correction is a sharpe thing, and therefore not easilie borne of our nature, which is full of selfe-loue, and through the corruption of nature, it is turned into an occasion of great frowardnesse, sturdinesse, and naughtinesse, where it is not wisely dealt in. Now the better to minister correction, with more hope of doing good by it, we must consider:

First, the end of correcting.

Secondly, the matters which must be corrected.

Thirdly, the manner of correcting.

I. The

1. The end in correcting, must not bee to wrecke and reuenge thine anger, or malice, or to reuēge thy selfe for an iniurie done, nor yet alonely, the preventing of the like hurt, by the like fault afterward: but in zeale of Gods glorie, who is dishoured by the lewdnesse of the offender, and in loue to the partie. Thou must seeke by wise correction, to reclaime him from such euill, as bringeth daunger to him, and make him more carefull of his dutie afterwards. Heerein they faile, who in correcting haue no respect, but to their owne commoditie,

2. For the matters that deserve correction, this is a rule, that there must be no rebuking, much lesse chastising, but where there is a fault, for where any is vniustly corrected, besides the iniurie, it hurteth him, by hardning him against iust correction, for he wil thinke that it is the rash hastinesse of his gouernor, & putteth him to smart, and not his own desert.

By fault I meane, not onely the committing of ϑ which was forbidden, but also the omitting of that good which was commaunded. But euerie such fault, is not to be censured with correction, sometime ignorance, or mistaking, oversight, & desire to please in one thing, maketh inferiours to offend in others. Except there be contempt, or willing negligence, or rechelesse oversight, a gentle admonition may serue.

And

And indeed, Superiours must take heede of comming to the greatest remedies of correction too soone, for so they may soone murther the partie by ouer-sharpe dealing, which by a wise proceeding by degrees, might haue beene gained. Furthermore, Gouvernours must know yet more expressely, what to correct. Some neuer correct, but for their own matters, neuer regarding the faultes committed against God. But the godly Gouvernour, that aymeth at Gods glorie, and seeketh the Lord, and not himselfe, hee is most grieued for disorders in his familie, that tend to Gods dishonour, and such hee correcteth most carefully. And as for defaults of his familie, that are against himselfe, hee looketh more to Gods dishonour by them, then to his owne hurt or losse, and in zeale of God, is drawen to correct, and not of selfe-loue. Hee therefore counteth these things worthe of correction, if any delight in the ignorance of God, be carelesse to approoue himselfe, as one that wholly dependeth on him, loueth him, feareth him, reuerenceth him, laboureth to approoue all his waies, before him. If any bee giuen to Idolatrie and superstition, and careth not in euerie part for the worship of God, to follow his reuealed will; or if in the parts commanded, hee appeare negligent and colde, or to put them

them to any other vse, then is commanded; or to bee given to images, superstitious Monuments, customes, occasions, or such like: if any dishonour the name of God, either in the vnreuerent vsing, or abusing, or peruer- ring, and not vsing with that preparation be- fore, feeling at the present time, and fruite after, which is prescribed, his titles, worde, Sacraments, works. And if any prophane his Sabbath, by vaine pastimes, and gaming, as Cardes, Dice, dauncing, &c. going to plaies, or giue not himselfe to the exercises appoin- ted on that day, out of the word: If any neg- lect speciall duties towards their equals, su- perior, or inferior in yeares, gifts, authoritie: as Magistrates, Ministers, Maisters, Parents, seruants, children, or people. If any declare not a conscience to flie euill, anger, malice, contention, quarrelling, fighting, or any hurting of the person of man, either in soule or bodie, not being carefull to succour the same, according to his calling. If any bee found vnchaste, in bodie, words, countenance, or gesture: vntemperate in diet, in apparrell dissolute, not caring to maintaine the con- trarie holinesse in himselfe and others: If any care not for the goods of another man, but by falsehood, flatterie, and oppression, dimi- nish the same: If he bee negligent in increa- sing of his owne, by honest & lawful meanes:

If

If he mispend it, in cardes, dice, gaming, &c.
 If any care not to maintaine the good name
 of others, but bee giuen to vnnessearie bla-
 sing of other mens infirmities, by lying, slaun-
 dering, backebyting, taunting. If any shew
 himselfe carelesse, to restraints the motions
 and entisements vnto sinne, and the lusts of
 the same: then they shall vse the meanes fol-
 lowing, to redresse them.

The manner of correcting, must likewise
 be looked vnto, for to faile in that, maketh
 correction hurtfull often times, but alwaies
 vnauaileable. For this point then, we must
 know, that correction must bee

Wisedome is
 that, by which
 wee obserue
 comelinesse in
 euery action.

Eph. 1. 15. 16.

17. That is to
 say, by which
 wee obserue
 what we doo,
 how, in what
 place, at what
 time, before
 whom: that all
 things may be
 done in a con-
 uenient place,
 time and man-
 ner.

Ministred in

Wisedome.

Patience fit.

Wisedome will

1. Find out the right par-
 tie, that committed the
 fault, that hee that is in-
 nocent, be not vniustly
 burthened.

2. Consider of what sort
 and nature the fault is.

3. Weigh circumstances
 of ages, discretion, and
 occasions, that moued the
 partie

partie, and whether it bee
customarie, or a slippe,
by oversight,

4. Looke to the mind of
the doer, whether negli-
gence, frowardnesse, or
simplicitie, and want of
wisedome, brought him
to it.

And according to these things, wisedome
will teach a man, to measure out correction,
or to be sparing in it. Besides, wisedome will
not correct, before the fault bee euident, or
that shee be able to winde the offender, out
of all shirring holes: For when the offender
is not thoroughly conuincd, hee shiftech off
the shame of the fault, and of the correction,
which is a part of the purgation, to cure his
disease: and besides, hee will be bold to open
his mouth against his Ruler, and seeke to
bring him into hatred, or contempt, with the
rest of the inferiours, for correcting vniustly.
Wisedome therefore will witche at a fault a
while, and make as though shee sawe it not,
that shee may haue a fitter opportunitie to
correct: yea towards some of a good nature,
wisedome will shewe, that shee seeth a fault,
but yet for loue of the partie, and desire to
haue him amend, of his own accord, she will
passe over the quill. Moreouer, wisedome wil
never reproach the offender, by reuiling, or
taunting

taunting him with the fault, but minister correction in love, & desire to have his sore cured, and his credit salued. For the casting of faults in their teeth, and disgracing them, especially before others, which is common in the world, maketh them lay off shame, of offending, by little and little, whereas, if they saw thee carefull of their credit, they would haue more regard to it themselves.

Lastly, wisdom will auoide partialitie, and deals with all, in the same case, after the same manner.

Patience is a
stedfastnesse,
in suffering the
euils, that
come to vs by
any worke, so
that they can
not discourage
vs. Phil. 4. 5.

Patience is also needfull, that through anger, or hastinesse, a man do not fight nor chide, before hee hath made the fault manifest to the offender, that if it may bee, his conscience may bee touched for it. Againe, by patience, one must heare what the offender can say in his defence, and not disdain to heare him, modestly alleading for himselfe, and when his defence is made by equitie, to allow, or disallow the same. So did Job. 12. 13. and Balaam did not disdain to heare the defence of his beast. Numb. 22. 30. &c.

Col. 3. 21.

Ephes. 6. 4. 9.

This patience also will keepe a man from bitterness, which might sooner make the partie angrie, then draw him to amendment: which thing the Apostle would haue auoyded in superiors, towards those that be vnder them. For want of this, many are at a

to be corrected, and to be brought to word

of Household Government.

119

word and a blowe; many first correct, and then tell the fault: many lay on load, or rail, and revile, braile, and scolde, without measure.

Lastly, this patience will keepe thee from anger, (a needfull thing, in a correcter) for hee that commeth to reforme with anger, shall hardly keepe a measure in rebuking, or chastising.

Now for the severall kinds of correction, the first is Rebuking, which is a sharpe reproofe for a fault committed, measured according to the nature of the fault: as *Jacob Gen. 30. 3. Job. 2. 10. Our Saviour Christ to Peter. Math. 16. 23, & to James & John, Luke 9. 55. Elie. 1. Sam. 2. 23. &c.* rebuked his Sonnes, but not according to the qualitie of their fault, which turned to his, and their ruine. The profit of this, wisely done, is declared by *Salomon, Pra. 23. 15. The rodde and rebuke give wisdom, but the child let alone, smothereth his mother.*

This reproofe, may have some threatening of chastisement ioyned with it, if need be, to the end to make it sinke the deeper with the. *Pra. 19. 19. Be thou verie angrie when thou pardonest a fault, saying, that thou for sparing him now, wilt punish him the sooner, if he transgresse againe.*

But threatnings must not bee vaine words,

without effect, but alwaies if amendement follow not, thou must performe what was threatned, least thou become light and vaine in the offenders eyes.

Chastisement is, when with a sharpe rebuke, punishment is also laid vpon the offender, according to discretion.

If any man thinke fighting vaine for Christians, or bee loath to soile their hands, least they should get themselves an ill name, let them knowe, that Gods ordinance is not a matter of an ill report, but onely amongst fooles, that know not what is good & meet. Now, that household chastisement is agreeable to Gods will, is euident out of the Proverbs, where the wisdom of God doth verie often commend it to vs, as chap. 13. 24. *He that spareth the rodde, hateth his Soune, but hee that loveth him chasteneth him beloveth.* Where hee requireth, that it bee not deferred till it bee too late, that is, till the offender bee hardened in ill; but given in time, before he bee past recouerie. He saith it is a fruit of true and pure loue, to correct in due time, and verie loue in parents and care of their children, must drawe them to it.

Thirdly, hee saith, Parents neuer knewe what true loue of children ment, but embrace softnesse, and foolish pittie in stead of it, will not spare to correct, when correction is deserued.

defensed.

Fourthly, that this fondnesse and foolish affection, is indeed hatred, and not love: the reason why it is to bee counted hatred, is set downe, *Pro. 19. 18. Chastise thy sonne while there is hope, and let not thy soule spare him, to his destruction.* Where he plainly saith, that fond pitying and sparing of children, is to worke the destruction of them: and is it not a token of great hatred, to bee a meane of anothers destruction? Elsewhere he sheweth the necessitie of correction, and the good which it doth: *Pro. 22. 15. Foolishnesse is bound in the heart of a child, but the rodde of correction shall remooue it farre from him.* As if he should say, much folly and lewdnesse is couched in a child's heart, which if it bee not purged, will burst forth into foule enormities, and therefore a purgation is but needfull, & what may that bee, but the rodde of correction?

The same is commanded, *Pro. 29. 17. Cor- rect thy sonne, where also he sheweth, what benefit cometh thereby to the Parents. Hee shall give thee rest, & thou shalt bee free from sorrow, heauinesse, and many troubles, which many Parents haue with vngracious children: and on the other side, thou shalt haue much comfort and delight by them. Great benefit also cometh thereby to the children, as*

hee sheweth in the 15. verse; *The rodde and correction give wisdom.* And cha. 23. 13. 14. Whereas the neglect of it, bringeth hurt to the child, and to the Parents, as followeth: *A child set at liberty, maketh his mother as abandoned.* And for servants, the wise man doth closely shew, how they must be dealt withall, where he saith, Pro. 29. 21. *Hee which bringeth up his servant delicately from his youth, at length will be deprived of his children.* And a little before, verse 19. he saith: *A servant will not be chastised with words, though he understand, yet he will not answer, or regard.*

These Scriptures shew, that God hath put the rodde of correction in the hands of the Governours of the familie, by punishment to save them from destruction, which if the Bridle were let loose vnto them, they would runne vnto. Where men and womē are content to go contrarie to their owne nature, and to vndergoe ill reports, to obey the ordinance of God, there God will giue a blessing, that is, a well ordered familie, wherein all shall bee of good hope.

The wifes dutie, touching christian holiness.

To be a fellow-helper, is to yeeld helpe to her husband,

I here bee the duties, that the chiefe of the familie oweth to them of his familie, within doores, as touching godlinesse. The wife also, which is a fellowe-helper, hath some things belonging to her, to further godlinesse in her familie: as for example. In her selfe to giue

of Household Government

53

give example to her Household, of all ready submission to all good and christian orders, to order her household affaires so carefully, that no exercise of religion bee hindered, or put out of place, at such time as they should be done. And in her husbands absence, to see good orders observed, as her hath appointed: to watch over the manners and behaviour of such as bee in her house, and to helpe her husband in spying out evils that are breeding, that by his wisdom, they bee prevented or cured. Solomon saith of the virtuous woman, that she overseeth the works of her household. And a little before, she openeth her mouth with wisdom, and the Law of grace is in her tongue. And S. Paul requireth, that wives, specially the elder, be teachers of good things, and to instruct the younger. They may also do much good, in framing the tender yeares of their children vnto good, while they bee vnder their hands, for euen as a child cockhered, and made a wanton by the mother, will bee more vnttractable, when the father shall seeke to bend him to good: so on the other side, a child wisely trained vp by the mother in the young yeares, will bee the easilier brought to goodnesse, by the Fathers godly care. We read, that Timothy was made acquainted with the scripture from a litle child, by means of his godly Mother, and Grand-

especiall at home, in all the matters of the familie.

1. Tim. 5. 15.

Tit. 2. 5.

Gen. 18. 6. 7. 8.

Pro 31. 27, veric 26.

1. Tim. 5. 15. Tit. 2. 5. Gen. 18. 6. 7. 8.

Gen. 18. 6. 7. 8. Tit. 2. 5. 1. Tim. 5. 15.

as laidebde
and in a
matters of the
tallies
1. Time
2. Time
3. Time

mother, a good pattern for children. And
marke the proffe, God hath bestowed
godlie care exceedingly. for the mother
first young man, of excellent graces, to the
great joy and comfort of his Parents. Shee
may also be a good pattern to their tender
vergers, the labour whereof, that sticketh in the
young while they are young, they may sow
in their minde, the seedes of religion and
godlinesse. There are also like duties, if the
wife performe constantly, then shall bring
no small respect to her husband, for the godly
and religious ordering of his house. And
thus much of that part of household govern-
ment, which concerneth godlinesse.

The 2. thing
whereat house-
hold govern-
ment aymeth.

Now of the other part, which pertaineth to
the things of this life, wherein is to bee con-
sidered, what is the dutie of the husband,
and of the wife, to

of their children was good, while they were
under their hands, for as a child doth
live, and grow up by the mother, will
become unstable, when the father shall
seek to be a good father: to be the father
of a child which is raised up by the mother
in the young years, will be the father

Provision.
Take order for
Health.

Many are
careful to
live, but very
carelesse to
live well.

They must take order for provision, for
necessaries to the maintenance of themselves,
and as within their charge. These necessaries
means of his godly Mother, and Father

of Household Government.

are foode and rayment, and also for the health
of such as bee in their families, both to
preserve it, by rest and recreation if neede
bee, and to restore it, if it bee hindered
by good looking to such as are fallen into
sicknesse.

That the Governours of the familie must
make honest provision for themselves, and
their charge, and not live upon the Church
almes, nor by begging, purloining, or bor-
rowing. & confounding, is most evident by the
saying of Saint Paul to Timothy. *He that pro-
videb not for his owne, and especially for them of
his house, hath denied the faith, and is worse then
an infidell.* And Solomon saith. *The idle man ge-
ardeth the life of his beast much more of his ser-
vants and children.*

And as the Spirit of God chargeth vs
with this dutie, so hee setteth vs about such
things, whereby this may be compassed, and
forewarneth vs of those things, whereby it
may be hindered.

The things that he teacheth vs for the
making of this provision are first. That every
one should have some honest and good calling, and
should walke diligently in it: that it may bring
in honest gain, whereby necessaries for the
familie may be prepared.

For 4. That
for this much both 2. 1. was comprehended
in the

Provision

Pro. 11, 10.

What things
be needfull
for the ma-
king of provi-
sion,

A calling:

Genel. 3. 15.

Calling is our appointed charge and manner of life, in some honest works, where-in we are dayly to labour, as we may best profit therein.

1. Cor. 7. 17. 20

Ephes. 4. 1.

1. Thess. 2. 12.

That euerie man must apply himselfe to some studie and calling, is so knowne, that it needeth no prooffe. In the swete of *thy browes thou shalt eate thy bread*, &c. which condem- neth all such as live of the labours of other men, and themselues take no paines nor tra- uaille, do no good in the world, benefit not humaine societie any way, but deuoure the good creatures of the earth, which indeed belong to them that take all the paines. In this rancke, do a number of Gentles in the world, march: decking gaye toyes, which might well be spared, vnprofitable burdens of the earth, that fill vp number like Ciphers, who glorie in their shame: that is; in their eate, pleasures, and braverie, whereof (if they knew whereto a man was borne) they would bee ashamed.

These bee they, for whose maintenance in their idollrie, a number are faine to toyle very hardly, eate thimlie, and spend their strength to the verie skinne, and bones, and yet can get but a slender recopence, through their vnmertifull exactions. But ynough of them: to returne. The good gouernour of a house must bee none of these, but hee must haue a calling that is good, honest, & lawfull, not onely gainefull to himselfe, but also ho- ly and profitable to the societie of mankind: for thus much doth *S. Paule* comprehend, within

within the compasse of his words: *Eph. 4. 28.*

But let him labour the thing that is good.

It is not enough to have a calling though it be never so good, but it must be followed, so as it may bring in maintenance for thee, and thine, such as is meete for thy owne estate.

But how must it be followed, first with diligence, for as *Salomon* saith, *Pro. 13. 9.* *He that carrieth himselfe slothfuller or loosely in his business, is the brother of a great waster: that is, he is an other waster, & wasteth as much as an wastrell or spend-god. To diligence belongeth the blessing.* *Pro. 10. 4.* *The hand of the diligent, maketh rich.*

And Cha. 12. 11. *He that tilleth his land, shall be satisfied with meate. Yea and a large blessing: The soule of the diligent shall be fed: but he shall have abundantly.* And least that any should say, that in some calling, a man may wel thrive, but not in mine; It is said, *Pro. 14. 23.* *In all labour, that is, diligent following thy calling, there is abundance.* Moreover, this diligence will bring a man to renowne. *Pro. 22. 29.* *I have seest that a diligent man in his businessse, standeth before Kings, &c.*

The better to kindle the affection vnto this diligence in following thy calling: consider what is said, by the spirit of God, of those evils, that are enemies vnto it.

Many a man is idle and slouthfull, because

The manner of following a calling.

Pro. 13. 4.

Diligence is that, by which we execute as well as we can, our calling. *1 Thes. 5. 10*
Rom. 12. 11

Of the enemies to diligence, Slouth.

Slouthfulnesse
is a wearinesse
or tediousnes,
in any godly,
spirituall, or
ciuil exercises
which one
ought for
Gods sake to
do for the be-
nificence of the com-
mon wealth, or
for the susten-
tation of them-
selues, & their
families.

1. Pet. 1. 10

Slouth, gloto-
ny, and pro-
digality, are
the three
poor that
conduct and
lead to
pouertie.

1. Pet. 1. 10

1. Pet. 1. 10

1. Pet. 1. 10

cause labour and toyle is irksome and pain-
full to him, as *Pro. 20. 4. The slouthfull will not
plow because of winter: but what is his reward?*
it followeth, *therefore shall he be beggar in summer, &
have nothing.* Pouertie is the fruit of slouthful-
nesse, *Pro. 10. 4. A slouthfull hand maketh poore.*
And least any man should thinke that hee
could keepe away pouertie, at least a great
while: it is said in *Pro. 24. 34. that it cometh
violently, and with great power, and swiftly
vpon such a man, and hee shall not withstand
it.* *Thy pouertie cometh as a light traveller,
and thy necessitie as an armed man.* In the same
place also the meanes whereby it cometh, is
expressed. *Ver. 30. He through folliie neg-
lected his ground, and left it vnfenced, & vn-
tilled, & so it yeelded him no increase: which
being there spoken of husbandrie, may bee
drawne to a general, that to let such things lie
idle and vnused, which should bring in com-
modities, is the high way to pouertie.*

The slouthfull is further described to bee a
great wisher, and woulder, but no great busi-
holder. *Pro. 13. 4. The sluggard lusteth for his
soule but hee hath none. And Pro. All the day long he
wisteth, but his desire is not accomplished, which
wasteth him with sorrow.* Besides, he perswadeth
himself, that he hath some sufficient stay or let
to withhold him from diligent labour, and

ed, his desire is not accomplished, which
wasteth him with sorrow.

a. Idle compa-
ny keeping.

An other enemy to diligence, is following of vain & idle company. For though a man be engendered toward his business, yet by vain & idle company, he shall be drawn away to other delights, and lose his good houres, and let go the occasion of doing some things in the fit season. Therefore, *Salomon saith, Pro. 13. 11. The man that followeth the idle, is destitute of understanding. And againe, that he shall come to no better passe, then the idle man. Pro. 28. 9.*

He that followeth the idle, shall be filled with peruerie. This harme getteth hee, by haunting vain company and leaue persons. For as sweet waters are corrupted and spoiled with leaue persons, when they run into waters which are salt, bitter, or unholosome, and so loseth the vertue thereof. Even so he that ioyneth himselfe in friendship, and doth couple himselfe in familiaritie, with wicked and vngodly men, becommeth wicked and vngodly himselfe, and is stayned and blemished with their vices, although heretofore he had bin inclined to verue and godlinesse. For, *A little leaue (saith the Apostle) doth leaue the whole lump. 1. Cor. 5. 6.*

Pastime also carrieth many from their callings, and likewise from their duty. *Pro. 21. 17. He that loveth pastime, shall be a poore man.* Which being a punishment threatned of god against that euill, though a man would bee warie of loosing

None can
wake in simp-
licitie before
God, that de-
lighteth in the
company of
the vngodly.

3. Pastime.

Leaue pastime
causeth naked
perice.

fooling much at play, yet the Lord might
fotte other way bring him to penurie, and so
punish him, for his corrupt delight in that
thing, which the Scripture hath so brand-
ded.

Thrift confi-
steth not in
gold, but in
grace.

Lastly, vnto true diligence, Salomon oppo-
seth and setteth talking and great reckoning,
of what they will do. *Pro. 14. 23. In all labour
there is abundance, but the talks of the lips bring
great poverty.* For commonly such as make
great account of their doings, when it com-
meth to dooing, can finde no fit time to be-
gin.

4. Great recko-
ning.

Now, to finish this point of diligence to be
vsed in our calling, marke the good husban-
drie, which the spirit of God teacheth. *Pro. 27.
23. Be diligent to know the state of thy flocke,
and take heed to thy herds, for riches remaine
not alwaies.* Where he willethe me not to trust
all to seruants, for the care of their cattell and
other commodities, but to looke diligently to
them, themselves: the reason is, for that their
riches be not so glewed to them, but that if
they bee not carefully looked vnto, they will
take their leaue and be gon. And so we see, it
often comes comes to passe, that they which
doo their businesse by others, haue other to
thrive for them.

But here peradventure, some husbands and
wives will say: Yee speake much of good hus-
bandrie,

hādrie & good huswiferye but how old you
 haue she to be good husbande & good hus-
 wifes, that haue not when with to be a good
 husband or good huswife on. Whereunto
 we answere, y good husbandrie & good hus-
 wiferye consisteth not so much in hauing much
 or little, as in the wise, careful, discreet, and
 good forercasting of that which God in mer-
 cie hath inbled and enriched them with, so
 see euery thing well ordered, and imploied
 to a good end and vse. For by experience
 we see, that some husbands, and wifes can
 so husbandly & huswifely dispose, set forth,
 and make a faire shewe of a litle, and cause
 it to stretch further, then many can do with
 much, and can do as much with twentie No-
 bles, as some can do with 20. or 30. poundes.

As a calling must bee followed with dili-
 gence, so also there is wisdom, skil, and dis-
 cretion to be vsed in it. For as in lifting of a
 great waight, a mightie strong man, wanting
 cunning, cannot mooue that, though hee
 straine & bruse himselfe much, which a weak
 man wil do with a sleight. So dealing in any
 calling, some man shall toyle exceedingly
 much, and yet for want of wit and discretion,
 not doo halfe the good, that another shall,
 with more ease: Pro. 13. 23. He that hath a
 trade, let him learne to bee cunning in it, and
 able to go through with it, Pro. 16. 20. And
 to the end he may walke on surer ground, let
 him

him nor disdain to aske aduise and counsell, for the praise of contriuing matters well, by his own witte, is not so great, as is the losse & ingnominie, when for want of counsell, a man entrencheth a wrong course. Besides, *Salomon* doth commend this wisdom vnto vs often, to take heede of hastinesse, headinesse, and selfe-will, and to beware of ouerweening in our owne reach. *Pro. 15. 22. Without counsels thoughts, that is, intents and purposes come to nought: but in the multitude of counsell, there is steadfastnesse.* And *20. 18. Establish thy thoughts by counsell, and by counsell make warre.* Whereas on the other side, haste bringeth waste: *who sooner is hasty, that is, rashly goeth about his buisnesse without counsell, commeth surely to povertie.* *Prou. 21. 5. That is notable in the 29. 10. Seest thou a man hasty in his matter, there is more hope of a Foole, then of him.* The same is said of the conceited man, *Seest thou a man wise in his owne conceit? there is more hope of a Foole then of him.* *Prou. 26. 12.* When the Spirit of God doth so carefully commend this thing to vs, we must needs thereby see, that it is a matter of great necessitie, and of excellent vse, for as the Prouerbe is, two eies see more then one. And many times, men see more clearly in other mens matters, then in their owne. In this case also, it is good to looke to the examples of others, and our owne experience in such like cases, for much
light

light cometh into a wise mans mind by this windowe. And to the ende, that thou maiest make thy vse of experience and examples, when occasion shall serue, it is good to marke things, which shall fall out, the beginnings, proceedings, and euents of matters, and keep them in minde to stand thee in stead: for hee that neuer marketh any thing, it is all one, as if he had neuer seen nor heard them, and such a one must alwaies bee running for counsell, in euery light matter, or else may take a wrög course, except hee can stumble on the right way by good hap. This obseruation and pondering of euents, with the causes that went before, is the ripener of wit. But idlemindednesse, and carelesse letting passe of matters, maketh an emptinesse in the head, of such good things, as make one man excell an other.

Iustice is a
vertue, that
yeeldeth to
euerie man
his owne.

Thirdly, in following thy calling, let not iustice and vpright dealing be forgotten, but order thy dealings by them. If there were no other, yet this reason should wey with thee, that so thou mightest looke to reap good dealing at other mens hands, as it is said. *Pro. 25. 21 He that followeth after righteousness, and mercie, shall finde life, righteousness and glorie.*

Whereas such as measure out hard measure to others, they haue the like measured to them againe: according to the saying of our Sani-

our

of Household Government.

85

our Christ, besides the riches gotten by ill
meanes, have a heauie destiny vnto
them. *The gathering of riches by a deceitfull
tongue, is vanitie, tossed too and fro of them that
seeke death.* Pro. 21. 6.

As iustice and equall dealing toward all
men must be looked vnto, so God will haue
vs not to omit mercifulnesse, and freendly
dealing to the poore. Be not the so tied to thy
businessse, that thou canst neuer looke out to
the necessities of others, nor spare time to
serue his occasions. Although many waies of hel-
ping the poore, which are commanded, this is
one, to go or ride for them, to saue them from
wrong, or to further them in their right, to bee
their mouth to plead for them, when by feare
and simplicitie they cannot plead for themselves.
And toward them especially a sparing hand
is forbidden, & that with a fore item. Pro. 25. 13

Mercifulnesse
is a passion of
the mind, to-
wards those
that vnderfer-
uedly, and
shamefully
are afflicted,
proceeding
from those
that be affec-
ted with pittie
and compas-
sion.

He that stoppeth his eare at the crying of the poor,
he shall also crye and not be heard. And liberalitie
is perswaded with a sweete promise, and espe-
cially to the Saints, and faithfull. Pro. 19. 17.
He that hath mercie vpon the poore, lendeth vn-
to the Lord, and the Lord will recompence him
that which he hath giuen.

psal. 143.
Gal. 6. 10.
Heb. 6. 10.
& 13. 16.
1 Iohn. 3. 16.
Pro. 22. 9.

If any feare, that if he tie himselfe so short,
as neuer to passe the bounds of equitie, and
besides open his hand so wide to the poore, he
shall neuer liue & thrive of his calling, let him

F

remember

remember what is written. *Pro. 16.31* Com-
mit thy workes to the Lord, and thy thoughts
shall be directed: And let that promise encourage
him to follow the Lord, whither soever hee
calleth, notwithstanding any feare or mis-
doubt. Besides, let him haue that in minde,
which is in *Pro. 28. 21.* against couetousnesse,
and posting to be rich. *A man with a wicked
desire hasteth to be rich, and hee is not that power-
full shall come vnto him.* And againe in the, 20.
Verse, *He that maketh haste to be rich, shall not
be innocent.* Whereto agreeth that of Saint
Paul. 1. Timothee, 6. 9. 10. *He that will be rich,
falleth into temptation, and snares, &c. Pro. 13.
11. & 20. 21.*

Contentation
is a Vertue,
whereby a
man is well
pleased with
that estate
wherein he is
placed.

1 Timo. 6. 6. 7
Phil. 4. 11. 12
Mach. 6. 11.
Heb. 13. 5.

Hereunto men must ioyne Contentati-
on, with that allowance, which God, as a wise
Father, that knoweth what is best, maketh
vnto them: for a restlesse, and vncontented
minde, breedeth haste-making to riches, dry-
eth vp the riuers of liberalitie, and setteth the
conscience vpon the racke, and stretcheth it
beyond the bounds of equitie and iust dea-
ling, when hope of gain is offered. Wherfore
Salomon to prevent these evils in men, and to
make them to like of their present estate, hee
tellet them, that *Better is a little with righ-
teousnesse, then great revenues without equitie.*
Pro. 16. 8. & 15. 16. 17. Psal. 37. 16. And in the 20.
chapter,

of Household Government.

chapter; there is a double reason for downe of this first, that store gotten with wrong, breedeth a sore trouble, sometime of mind & conscience; & sometimes outward; while the right owner of the goods, suffereth him not to go quietly away with the; or god firreth thee vp an enemy, mightier the thy self, that shall pull fro thee, as thou didst fro another. The second is, that such haue the hatred of many, for that which they pursue, or get by wrong and oppression, which a good man would not haue, for so small commoditie. Hitherto we haue shewed what thou must look vnto in following thy calling. Now follow other things, not vnworthy to be thought vppon, of him that would provide for his familie well. I though we would not haue a man faine himself poore, and a niggard, when he hath aboundance, as a murtherer do, by whyning and complaining, without cause, who are neither good to the commonwealth, nor kinde to themselves. Yet it is not wisdom to carrie a higher port and countenance in the world, then a mans abilitie will warrant: such shall bee enuid, so long as they do beate it out by the hard-edge, they shall be laide at for charges: and if through necessitie, in the end they bee faine to yeeld, they shall be scorned of their enemies, and little pittied of all others.

Cut thy coate
according to
thy cloath,
and eat within
thy girdle.

Wherefore it is wisdom rather to beare a low
saile, and to keep within compasse, and rather
to come short of that thou mightest doo, re-
membering that, which is, *Pro. 12. 9. He that is
despised, and as his owne man, is better then he that
boasteth himselfe, and lacketh bread.*

a Ambition is
an vnlawfull
or wicked de-
fire of glorie,
namely, when
a man seeketh
to be aboue al
other in ho-
nour, and see-
keth to effect
the same by
vnreasonable
and vniust
actions, be-
sides his voca-
tion, trusting
to his owne
wisdom and to
strength.

Againe, as they which loue to pearke aloft,
and desire to be caried with a full saile, by the
winde of a Ambition, and b vaine glorie, ra-
ther then to haue sea-roome, doo oftentimes
rush vpon the rocks of want, and there sticke
till they sincke, so they, which in feare of such
rocks, choose to ride with halfe or quarter sail,
where they haue not roome at will, are more
safe from danger, and may more conuenient-
ly provide against a tēpest. Yea, they may so
saile about them, that when God shall remoue
them hence, they shall not be constrained to
leauē their children to the wide worlde,
which thing, nature bindeth a man thereun-
to.

b Vaine glorie
is a corrupt
disordinate de-
fire to be well
thought of,
well spoken
of, praised,
and glorified
of men.

An other rule may be drawne out of that,
which is, *Pro. 10. 5. A wise sonne gathereth in
summer: but he that sleepeeth in harvest, is the son
of confusion.* Where he teacheth, that when
a man spieth an opportunitie of honest gaine,
and commoditie, he is to follow that, while
the time serueth, but hee that for a small mat-
ter, letteth slip occasions, and reckoneth of
this time, and that time, this day, and that
day,

day, thinking then to have more opportunity, that will bring all to nothing.

A good neighbour (saith one) is a good thing. A greeable to this, Solomon saith Pro. 17.

17. *A friend loveth at all times.* And 18. 24.

A friend is nearer then a brother. As if hee

should say, there is many a friend that is more kind then a brother, & more readie to do pleasure, then hee that is more bound by nature and dutie. He saith also Pro. 27. 9. *A good name and perfume, theye the heart, so doth the sweetness of a mans friend by heart is comfort.* There is also notable, which is, Verse. 17. *Iron sharpeneth Iron, so doth a man the face of his friend.*

To wit, because mutuall communication of freends, one with an other, quickneth the spirit, and cheareth the heart.

All these places contemne motives, to give heede to this exhortation, Verse, 10. *Time*

ovne freende, and thy fathers freende forsake not, neither enter into thine brothers house in the day of thy calamitie: for better is a neighbour that is neere, then a brother that is far off.

In the ende of the eighteenth Chapter, Verse. 24. he sheweth how a man shal preserve this treasure which is so good. *A man that hath freends, must shewe himselfe friendly.* Hereto agreeth that of the heathen: he that wold have a good neighbor, must be a good neighbor. In the 24.

27. Verse. He seemeth to give a rule for the

right

F 3

right order of manning a mans household
 affaires, saying: Prepare thy work without,
 and make ready thy things in the field, and after-
 wards thou maist build thine house. As though
 hee should say, first looke after such things as
 are needful and necessarie for house-keeping,
 so that thou maist haue provision, &c: and
 then, when that is provided for, thou maist
 fall atrimming vp of thy house. But many
 fooles, beginne first to decke their houses, be-
 fore they lay for necessaries, and are faine af-
 terwards to sell their ornaments with losse,
 to provide more necessarie matters. It is a
 good point of wisdom, to beare the want of
 that longest, which may best be spared.

Sparing is
 good getting,
 & the greatest
 rent that one
 can haue

The last rule is, that a good gouernour of
 a familie, for the better maintenance of his fa-
 milie, must be frugall (or to speake english) a
 good husband, that is sparing and sauing, and
 so to order and moderate himselfe, that if his
 goods and reuenues be not sufficient for him
 and his charge, then to make himselfe suffici-
 ent for his goods, and to dispose of himselfe
 according to the olde proverbe. So to cut his
 coate according to his cloth, and to eat with-
 in his owne tether. Yet we would not haue
 him pinching, or niggardly, and so dried vp
 for liberalitie, that nothing shuld be wrong
 from him for good vses: that is, too farre on
 the left hand as prodigalitie is on the right.
 But where there is no iust cause to spend or
 lay

lay out, & it might be as well spared, there we would haue him saue; for his riches be the Lords goods, which God hath made him a steward of: when the Lord therefore wil shew to open his hand, there let him not be straight handed: but where nothing but vaine lusts and pomp, or vain glory, bid him drawe, there is hee to hold fast: for he is an ill steward, that will pay out his maisters goods where there is no need, or where losse would serue. There be many, who of a greedy & concupiscent mind, will easily embrace this precept of sparing: but as they do it of a wrong purpose, so they falter in the matters, wherein they should saue & be sparing. Many mizers pinch their seruants in their meat and drink, allowing them not enough, or not good enough, and this they take to be frugality & thrift: whereas to prauke, & picke vp themselves in brauery, and that sometimes about their calling, herein they are very lauish. This is no more to be counted frugality, or good husbandrie, then to rob a poore man, to giue to the rich, is true liberalitie. Wherefore thou thinkest of sparing, let not the greedy desire of gathering draw thee to it, but conscience of wel vsing that which god hath lent thee. And this mind wil draw thee to spare & saue, only there, where it may be well don, and not there, where in conscience thou oughtest to spend. Now the better to further our selues in this honest thriftinesse, or frugality, that is

called of one, a great reuener, the occasions
of needlesse expences must be avoided. Loue
not mirth & pastime, for they haue oft occa-
sion of expences. Againe, they cause losse of
time, and neglect of buisinesse at home, yea,
and often such doo buy their pleasures with
losse in their goods, while rechelesse maisters
haue either theemish, or carelesse seruants.
Therefore Salomon telleth such their fortune,
Prov. 11. 17. *He that loueth mirth or pastime,
will bee a poore man.*

Secondly, a sweete tooth, and a veluet
mouth, that is, daintinesse, or choisenesse in
diet, is en enemy to frugalitie, a needlesse
charge, to delight the taste for a moment,
whereas wholesome meat and drinke, would
bee more ease for the purse, and healthful for
the bodie. *He that loueth wine and Oyle, that
is, sweete delicates for his senses, wil not bee
rich.* Pro. 21. 17.

Gluttonie is a vice, when any doth cram
and fill his body with ouer-
much meate. In this ranke do march gluttonie, I meane
cramming & pampering the bodie; and also
drunkenesse. These dull the mind and wit,
darken reason, and make a man become sot-
tish. Besides, they stuffe the body with grosse
humours, which breed diseases, and diseases
bring other charges for phisicke, or at least,
losse of time, and neglect of buisinesse, which
do cost a man as much as his diet, wherein he
was excessive, so that these euills haue dou-
ble expences.

To

of Household Government.

73

To bee briefe in this point, God hauing read the destinie of the drunkard, and the glutton, namely, that many soules, and namely the puerrie, shall betide them, *Pro. 23. 29, 30.* Drunkenesse is a vice, when any doth gull in ouermuch drinke.

31. By some way or other, God wil effect his iudgement, for no one peece of his word, shall fall to the ground.

A great backfriend to thrift, is good-fellowship, and companie keeping: for it hath losse of time, and draweth thee away from thy calling, and hindereth the due ouerseeing of good husbands affaires: it maketh a man ouerslippe occasions, of dooing things in a due and fitte season: besides, it draweth home others to thy house, or draweth thee to other houses, as Tauerne, Ale-houses, and such like; the haunting wherof, is a thing of no good report; and it maketh thee lauish in spending, or else it is no good-fellowship, (as they say) and by meanes thereof, thou shalt feed the gluttons, and spend that vppon others, which belongeth to thine owne familie: which *Salomon* saith, *Pro. 28, 7. Is a shame to thy father.*

Thy companie keeping, hath many other enormities: *Hee that toucheth pitch, shall bee defiled therewith.* And as hee is a partie with them in their euils, so shall hee bee also in their punishments: *The companion of fools shall bee fulfilled.* *pro. 13. 10.* Wherefore auoid such, and rather follow the wise: *He that maketh with* *pro. 11. 13 32.*

the wife, shall be wife, who are they & even they
that haue the lippe of knowledge, whose wordes
teach good things. But such whose talke is no-
thing but froath, their words vnflauerie, and
bring no good to the hearer, though there be
no outward euill in their liues, yet they must
not bee admitted for companions: further
then vpon some vrgent occasion, thou must
deale with them, Pro. 14:7. Depart from the
foolish man, when thou perceiuest out in him the
lippe of knowledge.

As to haue a faithfull friend, is a matter a-
nailable to thrife, so by his friends, a man may
be endammaged. There is a friendship, which
is very costlie, and chargeable to maintaine.
He that desireth familiaritie with great men,
must haue other things sureable: as costlie ap-
parell, well trimmed houses, often inuitings
to bankettes, to recompence their kinde-
nesse, hee must follow their humours, and
not sticke to neglect his affaires, to haue their
company when hee may. This will cost a
man sweetly: But what shall hee gaioe? A
friendly countenance before his face, & per-
haps a drie floute behinde his backe, especial-
ly if things go not well with him for the
world; then, Oh it is pittie, a franke-hearted
man, no bodies foe, but his owne: and such
like, *Salomon* giueth thee warning of this kind
of friendship, Pro. 23. 1, 2, 3.

There is another mans friendship, which
Salo-

Salomon would haue thee auoide, as hurtfull
unto thee, *Pro. 22. 24. Make no friendship with*
an angrie man, neither go with the furious. The prou. 18, 19.
choloricke man, though neuer so good a fel-
low, while he is pleased, yet is soone turned to
hate thee. And no heavier foe, then hee that
was a friend, which Salomon declareth: *A*
traitor offered, is harder to winne, then a strong Verse. 20.
cittie, and their contentions are like the barre of
a pallasce. If a mā could alwaies keepe in with
the angrie man (which cannot be done with-
out putting vp many iniuries) yet may that
bee hurtfull. For the wise man addeth, *Least*
thou learne his waies: that is, become like to
him in furiousnesse. And that is a hurtfull on
the other side, for the furious man aboundeth in prou. 29. 25.
transgressions, which do often cost him the set-
ting on, quen from men, who beeing by his
rage hurt, or reproached, do watch their oc-
casions to worke him some woe. Whereupon
we say in a cōmon Prouerbe: *The angry man*
never wanteth woe. There be also *Trancher-*
friends, who to winne fauour and good-will,
will smooth it in words, fawne, and flatter,
they will say, as you say, and bring you tales
of your enemy, so to feed your humour, that
he may winde within you. A beast that biueth
forest of all tame beastes. For while a simple-
hearted man suspecteth no hurt, he watcheth
his occasions to speede himselfe of a bootie.

A matter that by the counsell of the holy
Ghost

Ghost oft repeated in the Prouerbes, is as carefully to bee auoided, as it is hurtfull to a mans estate. If he can do none of these, yet hee hath not lost his labour, for he had many a good welcome for his faire talke. And by often resorting to thy house, he hath furnished himselfe with something to discredite thee, except thou haste walked marueilous warilie, which a man can hardly doo, before flatterers.

To end this matter of friendshippe, haue someneere friends, but not many. Choofe the best natured, and the best graced, that is, such as besides single-hartednesse, and plaine simplicitie, are by grace brought to haue conscience of their dealing. And least vader a shewe of simplicitie, wilinessse should lie hid: trie before you trust, and growe into familiaritie not all at a push, but by steppes. Tell things of no great secrecie, as secretes to trie their taciturnitie. Bee not ouer credulous vppon sight of a little kindnesse, to account them amongst thy neerest friends. Many haue beene wiped of their commodities, by falsehood in fellowshippe. Some haue beene betrayed, by vntrustie friends, and brought in to great troubles. Many opening their minds to blabs that can keepe nothing, haue their purposes openly known, and scanned before they can compasse them, and so are oftentimes

times prevented, through the malice of their enuiers. Wherefore, except a man can finde a faithfull friend indeed, it is good to remember the olde saying: *My secret to my selfe.* Whereto our common Prouerbe answereth: *Two may keepe counsell, if one bee away.* The wise man ascribeth it to follie, to powre out a mans secretes lightlie: *The foole poureth out all his mind, but the wise man keepeth it in.* Pro. 29. 12.

As hurt commeth by some friends, so also by enemies, many are sore annoyed. What charges in lawing, and other troubles, bee there in the world, through enmitie? Wherefore it is good wisdom, by all good meanes to auoide breaches, which breed enmitie, and by all friendly, iust, and wise dealing, to keepe peace and good-wil, even with the meanest. The weakest enemy, is not to bee contemned. It shall go hard, but at one time or other, hee will worke thee some displeasure: at least his mouth shall alwaies bee open to speake ill, to misconster thy actions, & to blaze abroad thy infirmities, & scapes. Hee that would haue no enemies, must make himselfe none, by vniust, vnkinde, or vnpeighbourlie dealing, but rather by courtesie of speech, helpfulnesse, and good neighbourhood, to winne the loue and liking of men: yet a man may bee too wise in this point. Many beeing loath to incurre any mans

mans displeasures, will not seeke to vpholde right and equitie, speake for the poore, stand out to maintaine Gods cause, when hee is dishonoured by open sinne: as swearing, lying, rayling, and such like. Many to keepe in withall, vse all companies alike, for auoyding a mans companie, breedeth a grudge. But the good will of men, is neuer to be purchased with forsaking of dutie. Such things as may rustly be ill take, auoid for peace sake.

pro. 26. 17.

Whereof the wise man noteth some, as :

pro. 29. 9. 10.

M meddling in other mens matters. Hee that meddeth with a strife, that belongeth not to him; is as he that taketh a dogge by the eares; that is, casteth himselfe into daunger. 2. Be not hastie to go to lawe, no not in a right cause, but agree at home. For besides that, a man doth seldome scape without great losse, (in which respect it is also to bee auoided, as an enimie to thrift) thy neighbour is openly put to reproach, becometh thy mortal enimie, & wil alwaies watch to do thee hurt.

pro. 20. 23. 24.
25.

3. Sometime to seeke reuenge of a wrong, breedeth greater malice in the author of the wrong, and maketh him double it, as a ma spurreth his horse for kicking, when hee was spurred. Say not, I will recompence euill, but vvaight vpon the Lord, and hee will save thee. 4. Oft haunting of another mans house, may bring thee into dislike: wherfore the wise man saith: *Withdraw thy foote from thy neighbours house, least*

pro. 15. 17.

hee

be be wearie of thee, and hate thee. If by careful auoyding of all iust occasions, thou canst not auoide ill will (as the world loveth none but her owne) neuer seeke to winne fauour, by departing from dutie. But commit thy selfe to God, and turne thy minde to make vse of thineemie. Let enmitie, which is alwaies prying and seeking occasion to hurt by word or deed, make thee to walke, not more closely, but more vprightlie. And then mayst thou defie thineemie: *For he that walketh uprightly, vwalketh boldlie.* Another enemie to thrift, (which is also a breaker of peace and good will, among men) is much borrowing. He that is to borrow, doth spend much time, and let slippe many occasions of doing his buisnesse in þe due season: he must repay in better measure then he borrowed, or else ill words, or ill will, will follow.

If it bee a matter of any value, which is borrowed, then as *Salomon* saith, *The borrower is servant to the lender:* that is, beholding to him, & in his daunger. The thirstiest men, loue least to be beholdē to others, and therefore seldome seeke, and often refuse, even when they bee offered to receiue benefits at other mens hands. He that goeth a borrowing, goeth a sorrowing. And euery denial he receiue, where he thinketh hee should speed, is the seede of grudge in þe mind of the denier:
and

and of him who is denied. But of all borrowing, to borrow vpon vsurie is the dearest buying, and the rankest poison to thrift. When *David* would wish a sore plague to his enemy, hee praieth, that hee may bee giuen into the vsurers hands; *Let the vsurer eate him vpp.* If the vsurer bee a deuourer, woe bee to them that come in his hands.

To auoide borrowing, a good husband must cut off all vnnecessarie expences, that he may haue all necessaries in his house. To auoide borrowing of money, take heede of Suertishippe, of dealing in bargaines, which you are not fully able to compasse, of dealing in many thinges, and hauing too many yrons in the fire at once. Looke how you can compasse matters, before you enterprise them. Provide long before, against any day of payment, and haue not money to seeke vpon the suddain; for that driues a man to borrowing, yea to vsurie, or to *Robin Hoodes* pennyworthes.

Besides, hee must keepe none in his house idle, or halfe set to worke, none more then needs must. Let euerie one haue his charge, that will thoroughly occupie him: also looke that they do their taskes, euerie one in his place, and haue an often eye vnto them, whether they haue done, as they should doo. The maisters eye maketh a fat horse, so also the

the mistresse eye makes a friendly dayrie.

Except you haue rare seruants, and such as truelie feare God, and haue good consciences, trust them not further then you see them, except necessitie drive you.

Hitherto of the duties, that bee belonging to the cheefest Ruler of the familie, that is, the husband, touching honest prouision for it.

The wiues
dutie, touch-
ing the thing
of this kinde.

Now seeing that God hath ioyned the wife to her husband, as an helper, shee must helpe him in the prouision for her familie, so much as lyeth in her power, and is meete for her to doo. And indeed, her industrie and wisdome, may doo so much heerein, that though her husband shoulde bee much wanting in his dutie, yet she might hold in the goale. Thus many haue done, and so Salomon saith, the wise woman will doo. *A wise woman buildeth her house.* But it is not every womans case, because that all are not wise, as shee that Salomon speaketh of. This wise woman is elsewhere called a *gracious woman*: Pro. 11. 16. and a *virtuous woman*: 12. 4. because many graces and vertues, meete together in her.

Pro. 14. 1

For she is
to her

Husband dutifull, faithfull, and
louing.
Those of her familie, wife and
prudent.

Dutifull
or dutifull
is that which
doeth the
the declaration
& performance
of duties.

In her businesse, diligent and
painsfull.

To her neighbors, modest,
humble, kinde and quiet.

First, if shee bee not subiect to her husband, to let him rule all household, especially outward affaires: if shee will make heade against him, and seek to haue her owne waies, there will bee doing and vndoing. Things will go backward, the house will come to ruine; for God wil not blesse where his ordinance is not obeyed. This is allowable, that shee may in modest sort shew her mind, and a wise husband will not disdaine to heare her aduise, and follow it also, if it bee good. But when her way is not liked of, though it be the best way, shee may not thereupon set all at force and feuen, with what *should I labour* and *travaille*: I see my husband taketh such waies, that hee will bring all to nothing. This were nothing else, but when shee seeth the house falling, to helpe to pull it downe faster. *Salomon* saith: The wise womā buildeth her house much more then doth she vnder-proppe it, and hold it vp, that by her husbands vndiscreete dealing, it bee not pulled downe. She must not thinke her selfe freed from dutie, because he walketh not in his dutie, but hold her place, and labour for her part, to vphold all, and so God will either blesse the worke of

of her hands, to the maintenance of the house;
or giue her husband more wisdom and care;
or else giue her a contented minde with a low
estate, which is great riches. One point of
subiection, is to be content with such appar-
rell and outward port, as her husbands estate
can allow her. They faile in this, who by im-
portunitie & disquietnesse, wring from their
husbands, more then hee can well cut out off
his reuenues, or gettings.

It is a part of vnfaithfulnesse, secretly to
purloine and prowle from him, for to pranke
vp her children, or her selfe, her house and
chambers in brauerie: and besides, it is a close
vndermining of her house.

Loue and peaceablenesse in the wife to-
wards the husband, is auailable for the weale
of the familie, for where they agree lovingly,
there they counting the good of the one, the
benefit of the other, do jointly watch against
all such things in their familie, as might en-
dammage it.

There the seruants knowing, that in plea-
sing one, they shall please both: and contra-
riwise, bee carefull in all things, to deale
well: whereas diuision in the gouernour, ma-
keth partaking in the seruants, and then they
care not for pleasing, but onely that side,
which they affect. And such kinde of seruice
is but smally beneficiall to thriving.

It can hardly be avoided, but there will bee some squaring and diversitie, betwene the man and his wife: but they must labour to compose such matters, privately and quickly, that they growe not to breach, for they be dangerous to thrift.

Let there be therefore reasonings secretly betwene themselves, of such matters as might breede a skarre. But let them be soone ended, after the occasion is offered, before the mindes bee much exasperated. Let there bee no hard words of either side, nor opening of old matters. Let it bee done privately betwene themselves, and not before children, or servants: for they will not stick to carrie tales, to please the humors of the partie, to whom they are most affected. Besides, they will spie your infirmities, and growe to a lesse regard of you, and they wil blaze abroad such matters, to your discredit.

Now for her behaviour towards her servants and children, if it be prudent, and with wisdom, it doth much good in a house. But it containeth many points. That which her care for the most part tendeth unto, is *fasting*. Shee that will bee a good fauer, must not be a slender Hufwife, but skilfull in all points, whereof she shall have vse in her familie.

She must not let her maides haue their own waies, for want of skill, but she must be able

to

A good huf-
wife is a
great patri-
monie, and she
is most hono-
rable, that is
most honest,
and godly.
A good sower
is as good as a
good geuer.

to direct and prescribe, what & how, in euery
business. Where she hath little skill, by
reason of her education, shee must bee care-
full, by confirming and making to learn skill
against she is to deale in such things, that shee
may bee able to direct her seruants, and to
find them out, when they haue done amisse.

Shee must haue a good forecast, to con-
trive & dispatch things in due time, and good
order, that necessities bee not wanting when
they should bee vsed, and confusion doe not
make more labour, then is needfull.

Shee must be wise, to marke the nature of
her seruants & children, so deale with them,
as their natures require, for the training of
them to her hand. All must not bee dealt
withall one way. And yet many haue no
way but one to deale withall; and that is chi-
ding, and brauling, and that they fall out vp-
on euery occasion, which wearie the seruants,
and maketh often chaunges, discourageth
children, and maketh both carelesse, whether
they doe their duties or no: yea it breedeth
stubbornnesse, frowardnesse and contempt
in their mindes.

Shee must be wise, to marke and see, what
needlesse burthens, vnecessary expences,
and losses, there do vpon occasions fall out
within doores, and preuent such occasions af-
terwards. Shee must knowe the best waies of

As a word
spoken in his
place is like
apples
with picke
of filth
Pro. 10
Euen so
finest
done in
and due

doing things to greatest vſe, with leaſt charges. Brieflie, ſhee muſt knowe which way to ſaue a penny, and lay about her, to ſaue it; for many a little maketh a great deale. ſhee muſt knowe what is meete for ſeruants, what for worke-men, and what not. What is meet for ordinary, and what is meete for ſtrangers. About all, ſhee muſt knowe how to keepe within her compaſſe, and yet to auoide the reproach of a pincher; ſhee muſt know what ſeruants may do, within the compaſſe of ſo much time, and what is about their ſtrength. She muſt haue a diligent eye to the behauiour of her ſeruants; what meetings & greetings, what rickings and toylings, and what wordes and countenances, there be betweene men and maides, leaſt ſuch matters beeing neglected; there follow wantonneſſe, yea follie within their houſes, which is a great blemiſh to the Gouvernours.

In her buſineſſe ſhee muſt be diligent and painefull. Hitherto belongeth that, Pro. 31.15. *She riſeth before day. And verſ. 18. Her candle is not put out by night.* ſhee borroweth of the morning, and the euening, for to diſpatch her buſineſſe.

When ſhee is vppe, doth ſhee fitte downe and cappe a ſtoole? no, ſhe looketh that her ſeruants haue their neceſſaries, that they may go ſoone to their worke: ſhee ſetteth her
maid.s

buſineſſe
labour
indeuour
vnto weari-
neſſe, to bring
any thing to
paſſe.

maides to worke: and tasketh them, to keepe
them occupied: yea, shee suffereth none to be
idle in her house, but either doing somewhat
that is profitable, or else learning somewhat,
that is meete for them.

Shee must not thinke it ynough to sit and
command, but shee must be a stirrer in eue-
rie place, to ouersee whether durie be done
of all hands, and that in good fore: yea, and
to quicken the diligence of her familie, and
that things may bee well done, shee must bee
at an end of euerie great worke: sometimes
setting to her handes to encourage the doer,
sometimes gently teaching, sometimes com-
mending, sometimes speaking faire, but
neuer brawling: sometimes shewing what
is amisse, in gentle language, letting
them see what losse cometh by ill dooing
of a thing.

Sometimes friendly putting them in
minde, how by slouth, forgetfulnesse, or
sluttishnesse, they shall get an ill name for
for their seruice, and so become turne-awaies
from euerie good house.

Shee must laye a diligent eye to her
Household-stuffe in euerie Roome, that
nothing bee embezeled away, nothing
spoyled or losse for want of looking to,
nothing marred by ill vsage, nor nothing

worne out by more using then is needfull,
nothing out of place, for things cast aside, are
deemed to bee stolen, and then there follow-
eth vcharitable suspitions, which breedeth
much disquietnesse.

And though nice Dames thinke it an vn-
seemely thing, for them to foyle their hands
about any household matters, and therefore,
if they doo any thing, it is but pricking of a
clout: Yet the vertuous woman (as Pro. 31:17)
*Godly she laboureth with strength, and strengtheth
her armes: that is, she setteth her selfe paine-
fully about some worke that is profitable, for
she selleth it afterward: verse 24. Yea, the
particular worke is described. Shee picketh
wooll and flaxe, &c. she putteth her hand to the
spindle, and her handes handle the spindle: shee
maketh Carpets. The meaning is, that shee
getteth some matter to worke on, that shee
may exercise her selfe and her familie in, and
it is not some ydle toy, to make the world gay
withall, but some matter of good vse: Her
familie is clothed with double, and her Hus-
band is knowne in the gate, he is so comely and
trimly apparellled, by her diligence at home, that
he is in regard among men, and knowne where hee
goeth.*

Objection,
Answer.

But what neede such as can live by theyr
hands, to labour with their hands? What need
had the woman that *Salomon* speaketh of?

The

The conscience of doing good in the world,
should draw them to doo that, which no need
driveth them vnto. Remember that the ver-
tuous woman *stretcheth out her hands to the*
poore and needie. Pro. 31. 20. Shee gueth not
of her husbands, free gueth of her owne, she
found a way to doo good, without the hurt of
her husband. S. Paul requirerh, that women
should arraye themselues with good workes,
the comeliest ornament in the world, if wo-
men had spirituall eyes, to disceerne it. *Dorcas*
in the Acts, teacheth wifes howe to get this
arraye, for she made garments to cloath the
naked, and the poore. Thus might women
finde how to set themselues a worke, though
they could liue of their owne.

But such as haue but a meane allowance,
God hereby sheweth, that he will haue them
occupie themselues in some honest labour, to
keepe them from idlenesse: and the euils that
issue there-from. They therefore must la-
bour, if not to sell cloath, as *Salomon's* woman
did, nor to cloath the poore, as *Dorcas* did,
yet to cloath her familie, that they maye not
care for the colde.

Let her auoide such occasions as maye
drawe her from her calling. She must shake
off slouth, and loue of ease: she must auoide
goslepping, further then the Lawe of good
neighbourhood doth require. S. Paul would
haue

haue a woman a good *house-keeper*. The vertuous woman is neuer so well, as when she is in the middest of her affaires. Shee that much frequenteth meetings of gossesps, seldome commeth better home: some count it a disgrace to come much abroad, leaste they should bee counted Gossesps: which name is become odious: but they must haue ratlers come home to them, to bring them newes, and to hold them in a tale, least they should be thought to be idle without a cause. They perceiue not how time runneth, nor how vn-
deceit towardsly their buisinesse goeth forward, while they sit idle. They know not, that great tale-bringers, bee as great carriers, and that such make their gaine of carrying, and recarrying. The wise woman will be warie, whom she admitteth into her house, to sit long there, knowing that their occupatiō is but to marke and carrie.

Towards her neighbours she is not sower, but *curious*, not *disdainefull* to the basest, but affable, with modestie: no scorner, nor giber, but bearing with infirmities, and making the best of things: not readie to stomacke them for euery light matter, and so to looke big: but passing by offences, for vnities sake, not angrie, but mild: not bold, but bashfull: not full of wordes, powring out all her minde, and babling of her household matters, that

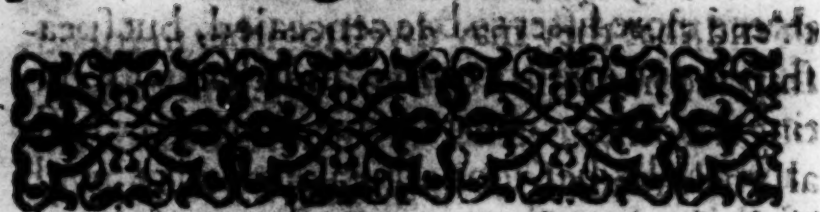
of Household Government.

919

were more fitter to bee cencealed, but speaking vpon good occasion, and that with discretion. Let her heare & see, and say the best, and yet let her soone breake off talke, with such in whom shee perceiueth no wisdom, nor fauour of grace. Let her not bee light to beleue reports, nor readie to tell the againe, to fill the time with talke: for silence is farre better, then such vnsauerie talke. Let her not bee churlish, but helpfull in all things, to preuent breaches, or else to make them vp againe: if by the waiwardnesse of others there bee any made. Let her not be enuious, but glad of the good of others, not fond of euery thing that she seeth her neighbours haue, but wisely considering what is meete for herselfe, and what her state will beare. Let her not be gawish in apparel, but sober & moderate: not nice nor coy, but handsome & huswife-like: no talker of other mens matters, nor giuen to speake ill of any, for feare of the hurt measure: Math. 7. 2.

Silence is a grauitie, when she abtaineth and holdeth her peace from speaking when it doth, not become her to speake

1. The



The dutie of the Husband towards his Wife.



His dutie consisteth generally in these three points. First, that hee liue with his Wife discretely, according vnto knowledge. Secondly, that hee bee not bitter, feare, and cruel vnto her. Thirdly, that hee loue, cherish, and nourish his wife, euen as his owne body, and as Christ loued his Church, & gaue himselfe for it, to sanctifie it.

Before wee shall speake of these three points, wee will a little touch the originall beginning of holy Wedlocke: what it is, when, where, howe, and of whom it was instituted and ordained.

Wedlocke or Matrimonie, is a lawfull knot, and vnto God an acceptable yoking & ioyning together of one man, & one woman, with the good consent of them both: to th'end

What wed-
locke is
1. Cor. 13. 36.
& Gen. 1. 27.
1. Cor. 1. 16.
Ephes. 3. 1.
1. Tim. 3. 1. 19.

friend, that they may dwell together in friendship and honestie, one helping and comforting the other, eschewing whoredome, and all uncleannesse, bringing up their children in the feare of God: Or it is a coupling together of two persons into one flesh, not to bee broken, according vnto the ordinance of God: so to continue during the life of either of them: *Genes. 2. 24. Mal. 2. 14. Rom. 7. 3.*

By yoking, ioyning, or coupling, is ment, ^{Yoking and dwelling together what it is.} not onely outward dwelling together of the married folkes, as to bee ordinarily in a dwelling place, for the better performance of each other mutuall duties: *Math. 1. 18. 1. Cor. 7. 10. 12. 13. 1. Pet. 3. 7. Rub. 4. 11. 12:* but also an vniorme agreement of minde, and a communion participation of bodie and goods: for as much as the Lord saith, that *c they two shall be one flesh:* that is, one bodie. ^{Gen. 2. 24.} This is to be remembered, that Matrimonic or Wedlocke, must not onely be a coupling together, but so it must be such a coupling together, as is commanded of God, and is not contrarie to his word and will. For there bee some marriages made, whome God coupleth not together, but carnall lust, beautie, riches, goodes, and landes, flatterie, and friendshippe: in such marriages God is not thought vpon, and therefore they sin the more against him. These and suchlike marriages, bee disliked
and

and condemned in the Scripture: *Genes. 6. 1, 2, 3*
Ezech. 10. 1, 8, 11. Mat. 24. 38, 39.

God did appoint and ordaine Matrimonie
 himselfe, in *Paradise*, so that hee is the au-
 thor of the same: *Genes. 2. 20.* Yea, and our
 Saviour Christ himselfe (who beeing the ve-
 ry naturall sonne of God) was borne in wed-
 locke (although of a pure virgine) did honor
 and commend Matrimonie, while hee did
 vouchsafe to shew his first miracle, (*Iohn. 2. 1*)

at a marriage: whereby hee did declare, that
 the Lord is able to make the bitternesse
 of marriage sweete, and the scarcitie there-
 of, to abound with plentie. And the Apostle
 giveth this excellent title to marriage: saying,
 that it is *Heb. 13. 4. (d) Honourable among all*:
 as, among all estates, and all nations.

The Institution of Matrimonie, is an in-
 dubitable bond and knot, whereby the hus-
 band and wife, are fastned together by the
 ordinance of God, and is (e) straighter then
 any other conjunction in the societie of man-
 kin.

Infomuch, that it is a lesse offence to for-
 sake Father and Mother, and to leaue them
 succourlesse, (which notwithstanding ought
 by Gods commandemēt to be honored) then
 it is to do the like toward his lawfull married
 wife. Wherefore let the looke wel what they
 do, that are readie for light and small cau-
 ses

One child
 of the
 first

d Marriage ho-
 nourable.

1. First for the
 Author,

which is God

2. For the time,

which was de-
 ring the state

of Adam in
 Paradise.

3. For the
 place, which
 was Paradise.

4. *Genes. 2. 24.*

Mat. 19. 5.

Mar. 10. 7.

1. Cor. 6. 16.

Ephes. 5. 31

of Household Government.

55

des to separate man and wife: Seeing that
-Christ himselfe saith, *Mat. 19. 9.* That who-
soever is separated from his wife, saving for
whoredome, and marieth another, commit-
teth adultrie.

This is a thing worthie to be remembered,
both on the behalfe of the Suter and Woer,
as also on her part that is woed: namely,
that they deale plainly and faithfully one
with the other, and not guilefully, and craf-
tilie, go about to decieve one the other, in
body or goods, for so doing, they shall never
use one the other, so louingly, and commo-
diouslie, as they hoped & desired they might
when the one hath fraudulently, and decei-
fully, inticed and beguiled the other, either
in body or substance. For naturally we hate
him, or her, that doth beguile vs. Neither is
there any thing, that displeaseth a man or wo-
man more, then to lacke & faile of the thing
they both hoped and looked for. And ther-
fore it were conuenient, and also much better,
that both parties should disclose the one to
the other, such imperfections, infirmities, and
wants, in either of their bodies, as also the
mediocritie & meannesse of their goods and
substance, as in trueth it is: yea though it
should be with the perill and losse one of the
other, rather then the one to obtaine and get
the other with fraud, guile, and discord.

But

But before we shall come to speake of the causes of marriage, wee purpose (God so willing) brieflie to shewe, how euerie one that entendeth to marrie, shoulde choose him a meet, fitte, and honest mate. Fortherelyeth much weight in the wise election and choise of a wife. As hee that will plant any thing, doth first consider the nature of the ground, in the which hee mindeth to plant: Even so, much more, ought a man to haue respect to the condition of the woman, out of whom he desireth to plant children; the fruits of honestie and welfare.

The first thing that is to bee remembered of with a one as mindeth to marrie, is, that hee should not choose his wife within such degrees of consanguinitie and affinitie, as are by Gods law forbidden. Secondly, religion and faith must bee considered, least hee make diuorce of the true faith, or bring it into perill. For although he thinke himselfe as wise as (b) Solomon, and as strong as (c) Sampson, yet may he be overcome, as they were. Therefore great aduise ment before hand, is to bee taken in this behalfe, least afterwards with much greefe and sorrow of heart, hee do too late repent.

Now if any that hath matched himselfe with a wife that is an infidell, irreligious, or of a corrupt religion, and would put her away for this matter, herein he deceiueth himselfe,

as

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

Leuit. 18.

of Household Government.

97

in the Apostle manifestly prooveth & for we I. Cor. 7, 12.
must put a difference between that marriage, I 3, &c.
that is made and done already, and it, that is I. Pet. 3. I.
yet to doe. Wherefore, he that is snared and
matched with such a wife, as is either fro-
ward, wayward, or else is poysoned with su-
perstition and poperie, in such a case, he must
call vpon God, and live in his feare, in faith-
fulnesse, in patience, and with discretion, and
godly counsell, labour to winne her from the
same. For like as that Husband-man, doth
with great labour & diligence til that ground,
which he hath once taken to farme, although
it bee neuer so full of faults: as if it bee drie,
if it bring forth weedes, brambles, or briers:
or though the same ground cannot beare much
wette, yet through good husbandrie, hee
winneeth fruite thereof. Even so in like man-
ner, hee that hath married a wife that is irre-
ligious or froward, if he shal vse like diligence,
to instruct and order her minde, if hee dili-
gently, and courteously, apply himselfe to
weede out by little and little, the noysome
weeddes out of her mine, both by wholesome
and godly precepts, and by christian conver-
sation, it cannot bee but in time, he shal feele
the pleasant fruite thereof, to both their com-
forts. For as it is commonly said, a good lacke
maketh a good Gill.

Euery one therefore that purposeth to mar-

H

re,

Three maner
of riches in
man.

ric, ought also to remember, that there be
three manner of riches in man. 1. The riches
of the minde. 2. The riches of the bodie.
3. The riches of temporall substance. The
best and the most precious are the riches of
the minde: as without which, the other two
are more hurtfull then profitable.

Riches of the
minde.

The riches of the minde, are the feare of
God, faith, Gods glorie, knowledge of his
will, sobernesse, liberallitie, chastitie, silence,
humblenesse, honestie, and such like vertues.
These vertues lie not still, neither hide them-
selues whereof euenthey be, but will breake
out diuers waies, so y^e they may wel be spied &
discerned. As a trauailer hath markes in his
way, y^e he may proceed aright: so likewise y^e mā
or woman, that intendeth to marrie, haue
also markes in their way, by which they may
make a right choise. There be certaine signes
of this finenesse, and godlinesse, both in the
man, and in the woman. So that if the man
bee desirous to knowe a godly woman, or the
woman would knowe who is a godly man,
then let them obserue and marke these fixe
points. 1. The report. 2. The looker. 3. The
speech. 4. The apparell. 5. The companions.
6. And lastly, the education & bringing vp,
which are like the pulses, that shewe whether
a man bee sicke or whole, well or ill.

Six rules to
be obserued
in the choise
of a good wife,
or a good
husband.

1. The report, name, or fame, he or she hath
had, and yet haue, and what opinion honest
folkes

folkes haue of them, because as *p* market go-
eth, so the market-mē wil talke. A good man,
and a good woman; commonly haue a good
name, because a good name is one of the bles-
sings, which God promiset^h to good men,
and good women, but a good name is not to
bee praised from the wicked: *Luke. 6. 26.* And
therefore our Sauour Christ saith: *Where be ye
you, when al men speake well of you: that is, when
euill men praise and commend you: for that
is a plaine argument, that you are ambitious,
vainglorious, and of the world: for the world
liketh and praiseth her owne. Job. 15. 19.* Neuer-
thelesse, it is conuenient, that euery Christian
should so liue in the world, that though hee
cannot say as Christ said: *Iohn. 8. 46.* *Which
of you can rebuke me of sinne?* Yet in truth,
he with a good conscience may boldly say,
Which of you can accuse me of lying, swea-
ring, whoring, dissembling, dishonestie, de-
ceit, couetousnesse, or such like. Which
though no man can cleare himself in thought
before God of these, and other notorious vi-
ces, yet euery one before men should auouch
it, and approoue it in their doings: and liue
so vprightly, holily, iustly, and vnblameably,
that none could iustly charge them with any
open sinne: *Luke. 1. 6, 15. Job. 1. 1. 1. Thess. 2. 10,
& 3. 13. Tit. 2. 12. 1. Pet. 1. 15.* 2. The next signe
is the looke: for as *Salomon* saith, *Eccles. 8. 1.*
The wisdom of a mā, doth make his face to shine:

1. Repora-

Pro. 10. 7.

and 22. 1.

Preach. 7. 3.

Psal. 112. 6.

Job. 15. 19.

Eccles. 8. 1.

1. Thess. 2. 10,

& 3. 13.

Tit. 2. 12.

1. Pet. 1. 15.

Eccles. 8. 1.

Pro. 10. 7.

and 22. 1.

Preach. 7. 3.

Psal. 112. 6.

Job. 15. 19.

Eccles. 8. 1.

1. Thess. 2. 10,

& 3. 13.

Tit. 2. 12.

1. Pet. 1. 15.

Eccles. 8. 1.

Pro. 10. 7.

and 22. 1.

Preach. 7. 3.

Psal. 112. 6.

Job. 15. 19.

2. *The looker*: that is, procureth him fauour & good liking:

Pro. 17. 24. so also godlinesse is in the face of a man or woman, and so likewise folly & wickednesse may many times bee seene and discerned by the face of a man or woman. And therefore

it is said in *Esay*, *The triall of their countenance testifieth against them.* As though their lookes could speake, and therefore wee reade of

proude lookes, and angrie lookes, and wanton lookes, because they bewray pride, and anger, and wantonnesse.

It is truly said, that a modest man dwels at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face: which may fitly bee compared to the gate of the Temple, that was called *Beautiful*: shewing, that if the entrie bee so beautiful, within is great beautie.

To shewe how a modest countenance, and womanly shamefastnesse, doo commend a chaste wife: it is obserued, that the word *Nuptia*, which doth declare the manner of her marriage: for it importeth a couering, because virgins which should be married, when they came to their husbands, for modestie and shamefastnesse did couer their faces: as wee reade of *Rebecca*, which when she sawe *Isack*, and knewe that hee should be her husband, she cast a vaile before her face, shewing that modestie should be learned before marriage,

Vnder faire
faces, are
sometimes
hidden filthie
minde.

Genes. 24. 65

riage,

riage, which is the dowrie that God addeth to her portion.

3. The third signe is her talke, or speech, or 3. *The talke*
rather her silence, for a man or womans tal-
king, is the mirrour and messenger of the
minde, in the which it may commonly bee
seene without, in what case the man or wo-
man is within, according to the comon pro-
uerbe. Such as the man or woman is, such is
their talke. Now silence is the best ornament
of a woman, and therefore the law was given
to the man, rather thē to the woman, to shew
that hee should bee the teacher, and she the
hearer, and therefore shee is commaunded to
learne of her husband: 1. Cor. 14. 34, 35. As the Maides must
Eccho answereth but one word for many, *Eccho*.
which are spoken to her, so a maides answer
should bee in a word: for she which is full of
talke, is not likely to prooue a quiet wife.
The eye & the speech, are as the Glasses of
the mind: *For out of the abundance of the hart* *Matb. 12,*
(saith our Sauour) *the mouth speaketh:* as 34.
though by the speech, we might know what
aboundeth in the heart, & therefore he saith:
By thy words thou shalt bee iustified, and by thy
words thou shalt be condemned. That is, thou
shalt bee iustified to bee wise, or thou shalt
bee condemned to bee foolish: thou shalt
bee iustified to bee sober, or thou shalt bee
condemned to be rash: thou shalt be iustified

Pro. 18.7.

to bee humble, or thou shalt bee condemned to bee proud: thou shalt bee iustified to bee louing, or thou shalt bee condemned to bee enuious. Therefore Salomon saith: *A Fooles lippes are a snare to his owne soule.* Snares are made for other, but this snare catcheth a mā's selfe, because it bewrayeth his follie, and causeth his trouble, and bringeth him into discredit. Contrariwise, *The heart of the wise* (saith Salomon) *guardeth his mouth wisely, and the words of his mouth haue grace.*

Pro. 16.23.

Pro. 3.1.26.

Now to shewe that this should bee one marke in the choise of a wife, Salomon describing a right wife, saith: *She openeth her mouth with wisdom, and the law of grace is in her tongue:* for that shee delighteth to talke of the word of God. A wife that can speake this language, is better then shee which hath all the tongues. But as the open vessels were counted vncleane, so also account, that the open mouth hath much vncleanenesse.

Num. 19.15.

4. Apparell.

Luk. 16.19.

Mar. 1.6.

4. The fourth signe is the apparrell, for as the pride of the Glutton is noted, in that he went in purple euerie day, so also the humilitie of Iohn is noted, in that he went in haire-cloath euery day. For doubtlesse by a man or a womans apparrell, excessiue laughter, and going, they may partly bee discerned of what disposition they are of. It is conuenient that hee that will bee a Suter to a woman, that hee

he marke what apparel the outsideth body of man
to weare, whether it bee vaine, without shew of
honour, light, or comely, modest, and mannerly
and be seemeing her estate and condition, to
wit, honest and sober taiment. For apparell
doth doth giue often a certaine and sure testi-
monie of pride, lightnesse, wandownesse, in-
constancie, vnshamefastnesse, dishonour, or
vncleanenesse, and other vices, or virtues,
that bee either in the man or woman. For a
modest man or woman, are for the most part
known by their sober attire: as *Prophet Eli-
ah* was known by his rough garment. So that
wee are to looke for no better within, then
wee see without, for euery one seemeth bet-
ter then they bee: if the face bee vanitie, the
heart is pride.

Hee that biddeth vs abstaine from the
shewe of euill, would haue vs to abstaine from
those meanes, husbands, or wiues, who haue
the shewes of euill: for it is hard to come in
the fashion, and not to bee in the abuse. And
therefore the Apostle saith: *Fashion not your
selues like vnto this world*: as though the fashions
of men did declare, of what side they are.

5. The fifth signe is the companie, by
meanes whereof, much may bee perceiued:
For as whole and sound eyes, with beholding
and looking on sore eies, be annoyed & hurt,

2. King. I, 8.

I. Thess. 5. 22.

Rom. 12. 2.

5. Companie

**Me are com-
monly condi-
tioned, euen
like vnto the
that they
keepe compa-
nie withall.**

Pro. I, II.
and I 3. 20.

Pal. 6, 8.

Numb, 16,
26,

Ios 23, 12

2. Chro. 19, 2

2 Cor. 6, 14.

Ephes. 5, 7.

6. The bring-
ing vp.
It is asked
more by who,
and by what
waies men bee
brought vp,
then of whom
they be be-
come.

cises for good & honest folkes, be oftentimes
 stained and hurt, with the company of the
 wicked & ungodly, according to the comon
 Proverb: Such like is euery one, as the cōpa-
 nie is with whom they keepe: for birdes of a
 feather, will hold together: and fellowes in
 sin, will bee fellowes in league: euen as yong
 Rehabeam whose young companions: 1. King.
 12. But to the point of the first question,

The same beasts will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can be known by nothing else, then hee may bee knowne by his companions: for like will to like, as *Salomon* saith: Theeues call one another, Therefore when *David* left iniquitie, he said: *Away from me all ye that worke iniquitie*: shewing, that a man neuer abandoneth euill, vntill hee abandon euill companie: for no good is concluded in this Parliament. Therefore choose such a companion of thy life, as hath chosen companie like thee before: for they which did chuse such as loued prophane companions before, in a short time were drawne to bee prophane too.

6. The last signe is education, which giueth also great testimonie, namelie by whom, and how euerie one is brought vp, whether the man or the woman were conuersant among vertuous or vicious persons, and whether the parties haue continued in the nurture of the vertuous;

of Household Government. For

vertuous, and shewed themselves obedient to them, vnder whome they were brought vp, or whether either of the parties haue broken out of this discipline, and followed his, or her owne wilfulnesse. For it is a small matter for either of them to haue dwelt among, or with vertuous and religious folkes, but rather heerein lyeth the force & weight, how farre, and how much, either or both the parties haue followed those, & profited vnder them, and were dutifull and obedient vnto them. For *Iudas* was among, and accompanied with the Apostles, brought vp a certaine yeares vnder Christ, but for all this, hee was neuer the better: for he left not his wicked prancks, neither was he obedient. Neuerthelesse, good education and discipline, formeth good manners: men and women commonly saue most of those good or euill things, which in youth they learned. Therefore to prooue good, honest, and vertuous, it importe: and forceth much, from the infancie to bee well gouerned, and christianly brought vp, for we retaine much more of the customes, wherewith wee be bredde, then of the inclinations wherewith we bee borne.

All these properties are not spied at three or foure commings and meetings of the parties, for hypocrisie is spun with a fine threed, and none are so often deceived as louers. He

To be good, is
doth much
profit to
bee well
brought vp.

therefore which will knowe all his wifes qualities: or she that will perceiue her husbands dispositions, & inclinations, before either be married to them, had neede to see one the other eating, and walking, woorking, and playing, and talking, and laughing, and chiding too: or else it may be, the one shall haue with the other, lesse then he or she looked for, or more then they wished for. Heere is to bee remembred, a thing adioyned to marriage, and going before it: namely *Betrothing*, being a solemne & laudable custome of Gods childre, as is proued, *Deut.* 20. 7. & 22. 23. 24. This *betrothing*, is a couenant between the parties to bee married, before fit witnesses appointed thereto: wherby they giue their troth, that they will, and shall marrie together, except some lawfull vnmeetenesse and disliking of each of other, do hinder it in the meane time. The practise of it we see: *Matth.* 1. 18. *Luke.* 1. 27. Where the Virgin *Mari*e being betrothed to *Ioseph*, yet they had not met together, : to wit, to accompany together according to the end of mariage. This custome noted & marked in diuers places of the scripture, hath diuers good groundes to be obserued, which prooue, that there ought to bee a contract before marriage. And for the better vnderstanding of this point of *betrothing*, it shall not bee amisse, in some plaine and short

What betro-
thing is.

manner, to make knowne the holy doctrine hereof, with the doctrine also of marriage, and marriage duties. First then wee must knowe, that euery marriage, that hath bin well & orderly vsed, either of the heathen (which were onely enlightned with the law of nature) or of the people of god, who also were to be directed by his word, was perfected by two solem actions: that is, by an apparant & open cōtract and by publike marriage, the true & vnfained confirmation thereof. Wherefore we will first speak of a contract (which is also called espousing, affiancing, betrothing, or handfasting) Then of marriage it self. And for betrothing, or espousals, we read in the writings of ancient Philosophers, Hystories, Orators, Poets & others, that they be of great antiquity, of necessarie vse, and haue bin ordinarily practised. In somuch, as the vsers therof, are highly cōmended, the neglecters & abusers hereof, sharply rebuked & condemned. Which seeing they could not do, but vpon knowledge & iudgement, it doth manifestly declare, that they did it by natures lawe, written and bred in theyr breasts. And therefore that euen nature it selfe, though in some matters starke blinde, and in many of very dim sight: yet she hath in all ages bewraied the lawfulnessse, the necessitie, and the vse of espousals, to be the first step & degree, to a lawful and comfortable marriage.

But

But to omit this law, & to come to the written word, let vs further consider what allowance wee finde in the same, and consequently what it is, not onely to marrie, not onely according to the direction of nature, but also in the Lord. First it is certaine, that the Lord approveth them as his owne sacred ordinance: for wee read in *Exod.* 21, 7, 8, 9, 10, 11. how carefully hee provideth by fundrie and many straight commaundements for the Maid-seruaunt, that is betrothed. First, that shee shall not go out of her service, as the Men-seruants doo. Secondly, that her maister shall haue no power to sell her to a strange people. Thirdly, & being betrothed vnto his sonne, he shall deale with her as with his owne daughter. Fourthly, if another wife bee taken with her, that neither her foode, her raiment, nor recompence of her Virginitie, shall any whit at all bee diminished. Fifthly, that whensoever she goeth out of her service, shee shall pay no money at all. None whereof the Lord would haue done (much lesse all of them) vnlesse espowalls had been his owne ordinance, instituted, ordained and commaunded by himselfe to bee vsed, euen of the Maid-seruant, that was bought and sold. Again it is written in *Deut.* 22, 23, &c. how the Lord by like commaundement, provideth for the espoused maid, being in offe-
 sue,

fine, yet being guiltie, hee punisheth with lesse punishment, then if she had bene indeed married. First then hee commandeth, that if any man shall abuse a betrothed virgine in the Cittie, both shall be stoned to death, the Maide because shee cried not, the man because hee hath humbled his neighbours wife. Where by the way, is to be remembered, how God calleth the betrothed, a wife. If then such wickednesse by iustice deserueth death, and if betrothed persons bee truely to bee termed man and wife, onely in regard of the precedent espowals, we may then plainly see, how highly the Lord doth esteeme and honour them: the breach whereof, he punisheth with the punishment of adultrie, and the persons betrothed, he honoureth with the names of man and wife. If indeed hee had not ordained and allowed them, but that they had bene of humaine institution alone, he would not haue honoured them with such titles, or haue imposed death by stones, for the breach of mans ordinance. Again, if a man abuse a betrothed maid in the field, hee saith, that the man shall die, but vnto the maid thou shalt do nothing, because there is in the maid no cause of death.

Now imposing death vppon this man, and not vpon him that abuseth a maid not betrothed, the Lord doth heerby evidently teach,
that

that espowfals are a principall degree in marriage. And therefore the vnlawfull breach thereof deserueth death. For what else should the Lord grace them, with such great priuiledges, and punish the breach thereof, with seuerer punishment?

Further, the faithfull in all ages instructed by these, and such commaundements, approoued and practised these espowfals, not onely by themselues, but also by their children. *Sampson* liking and louing a woman of the *Philistines* in *Tannab*, desired his Father and Mother to giue her to him to wife: And so they did. At which time *Sampson* made a feast, according to the custome of the young men. Albeit, her father afterward would not suffer him to marrie her, but gaue her to another: for which iniurie *Sampson* reuenged himselfe of the *Philistines*, by burning vp the ricks of standing corne, vineyardes, and Oliues.

For which the *Philistines* burnt both the Father and the daughter. So *David* begged *Michell* of her father *Saul*, who gaue her to him to wife, with condition, that hee would bring him a hundreth foreskinnes of the *Philistines*: and therefore, when *Saul* was deade, hee required her of *Isbosheth*, *Sauls* sonne, who sent her vnto him. Also *Ioseph* and *Mari* the mother of *Christ*, were betrothed, which

Iudg. 14.
1, &c.

1. *Sam.* 18.
15. 26, 27.
2. *Sam.* 3. 14
15. 16.

which God would neuer haue permitted, if it had not beene of his owne ordinance: and agreeable to his owne will: or if he might any manner of way, haue stained either *Jesses* honestie, or *Maries* virginity: Nay, if hee had not much more graced & adorned both, then the want of espowlsals could haue done.

And to auoide tediousnesse, in so plain a truth, seeing the scripture giueth power and authoritie to Parents, to giue, and not to giue their children in marriage: saying, let him do what hee will. *I. Cor. 7, 36 37, 38.*

Againe, hee that giueth her in marriage doth well, and he that giueth her not to marriage doth better: (whereof wee shall speake more at large anon) there must needs bee before the publicke act of marriage, some speciall time appointed: wherein both Parents, and parties, may testifie and signifie their mutuall liking and consents, vnlesse they despise to marrie in the Lord.

Wherefore, if the law of nature, the law of God, the practise of the Heathen, the custome of Faithfull, especially of the Parents of Christ: If the punishment of the espowlsall-breakers, and the rewards & priuiledges of the espowlsed. And finally, if the fatherly authoritie ouer childre, do approoue & require the continuall vse of this ordinance of God,

it

It must needs bee confessed to be both lawfull and necessarie: yea being the first principall part of marriage it selfe, it must needs bee honourable in his kind, as well as marriage it selfe is. Now then, in the next place, let vs see and learne, what a contract is, to the end, that vpon sound knowledge and right iudgement, wee may alwaies vse it well, and neuer ill, for want of good vnderstanding.

A Contract, is a voluntarie promise of marriage, mutually made betweene one man and one woman, both being wete and free to marry one another, and therefore allowed so to do by their Parents.

This short sentence, sheweth the whole nature, qualitie, propertie, vse, and abuse, with all other things, that are to bee obserued or eschued in a right Contract, as shal appeare by the vnfolding of euerie word contained therein. For as there is none vaine and idle, voide of his proper signification, so euerie one hath his proper waight, seruing for speciall and necessarie vse.

1. First, wee call a Contract a promise, and so it is indeed, for what is a promise? but a speech which affirmeth or denieth, to doo this or that, with purpose and words of testimonie, to performe and accomplish, that which

which is affirmed, or not to doo that which is denied? And what other thing is indeed a marriage Contract, but this? so that it must bee in nature, a true and right promise: not the vowe of a promise in time to come, but a present promise in deede. For if one partie do say, I will promise to marrie thee: this is no promise in deede, but a promise of a promise, and consequently no Contract, but a promise of a Contract. And therefore tieth nor bindeth neither parties, nor Parents to keepe the same: for it is not in nature any contract at all. Againe, if a Contract bee a promise, it is not onely a purpose of the heart, nor a dumbe shewe, or doubtfull signification of promise: but a plaine promise vttered and pronounced in a right forme of speech: as when one saith, I doe promise to marrie thee, or I do espouse, affiance, or betroth my selfe to thee in marriage: or such like, wherein all ambiguitie and doubtfullnesse of speech, is to bee eschued: that as the meaning of the heart is simple and plaine, so likewise the words of the tongue, might bee simple and plaine, voide of all deceit.

2. Secondly, we call a Contract a promise of marriage, because it is not a promise of euery thing, neither of honour, of inheritance, of riches, or of any other thing else, sauing onely of marriage. Now wee meane by mar-

1. Cor. 7. 4.

riage, not onely the parties married, but all coniugall and marriage duties and offices, that peculiarly belong to this honourable estate, and are necessarily to bee performed mutually of both. For this promise, touching persons themselves, is of such force and waight, that it tendeth to the alienation of the proprietie of bodies: for so it is written, the wife hath not the power of her owne bodie, but the husband: and likewise also the husband hath not the power over his owne body, but the wife. For although this is not perfectly done, till the act of marriage bee ended, yet this promise is the principall beginner and worker thereof, because they that promise marriage, do necessarily thereby promise, that two shall become one flesh, and that they will alwaies give mutuall beneuolence one to another.

Touching the peculiar duties of husbands and wiues, which likewise are promised by this contract, we will here onely recite them, leauing the doctrine thereof, to another place and time.

1. The husband his dutie is, first to loue his wife, as his own flesh. 2. Then to gouern her in all duties, that properly concerne the state of marriage, in knowledge, in wisdom, iudgement, and iustice. Thirdly, to dwell

1. Pet. 13. 7. with her. Fourthly, to vse her in all due beneuolence, honestly, soberly, and chastly.

1. Cor. 7. 45.

1. The

1. The wife, her dutie is, in all reuerence and humilitie, to submit and subiect her selfe to her husband, in all such duties as properly belong to marriage. Secondly, therein to bee an helpe vnto him, according to Gods ordinance. Thirdly, to obey his commandements in all things, which hee may command by the authoritie of an husband. Fourthly and lastly, to giue him mutuall beneuolence. As for the rest of mutuall duties, as they may be all comprehended vnder these, so there shall bee a fitter occasion to speake thereof.

Thirdly, wee call this promise of marriage, voluntary, because it must not come from the lippes alone, but from the wel-liking & consent of the heart: for if it bee onely a verball promise, without any will at all, (and so meer hypocriticall and dissembled) though it bindeth the partie that promiseth, to the performance of his promise, made before God and man: yet if the Parents afterwards shall certainly know this, and that there was no will, nor vnfained meaning at al in the partie, neither yet is, but rather a loathing and abhorring of his spouse betrothed, though hee bee not able to render iust and sufficient cause thereof, they may vpon this occasion, either deferre the day of marriage the longer, to see if God will happily change the minde of the partie, or vterly break & frustrate the promise:

Gén. 24, 57
58.

if all good meanes and occasions hauing bene vsed, none will preuaile : but that the partie rather groweth woorse and woorse. For a Contract beeing a willing and a voluntarie consent, there is no cause why the Parents, and such as haue authoritie and power in such cases, when they shall vndoubtedly knowe, that *the* promise was altogether vnwilling, and therefore made in meere hypocrisie and dissimulation, neither can bee by tract of time, or any other good meanes vsed, be bettered, but rather (waxeth woorse and woorse) may not breake and frustrate the same. For why did *Rebeccaes* Parents deny her to *Isaack*, neither would send her with *Abrahams* seruant to be married, before such time as they had asked her consent : yea, when as they said : We will call the maide, and aske her consent : do they not plainly shewe, that both the law of Nature, and the law of God, taught them, that this consent was of great moment, and absolute necessitie ? And when the Apostle doth commaund men and women, to marrie in the Lord, how can that marriage be in the Lord, whē the one partie doth not onely, not loue, but hate the other ? And how can such two become one flesh lawfully, when as ther wanteth the vnion and coniunction of the heart, the true naturall mother of all marriage duties ? Wherefore this promise must be in this respect,

respect, at least, willing & voluntarie. For albeit, it is not necessarie, neither yet possible, that there should bee such great measure of true, holy, and sanctified loue at y^e time, as afterward (for that groweth by little and little, according to the blessing of God, and the faithfull performance of other duties afterward, euen to their liues end) yet if it bee voluntarie and vnfained, it is ynough, and fully sufficient, to make a true contract in the Lord. So as no man ought to seperate those, whom God hath thus ioyned. Secondly, wee call it voluntarie, in respect of constraint and compulsion, contrarie to a free consent: for if eyther partie bee vrged, constrained, or compelled, by great feare of their Parents, or others, by threatening of losse of preferment, of health, of limme, of life, or of any such other like, or by any other violent manner of dealing whatsoeuer, to yeeld their promise cleane contrarie to the motion of good liking of their hearts. This kinde of promise, as it doth not binde the partie to keepe it: so it ought to bee frustrated and broken by the Parents themselves, or by such maisters as may and ought, to commaund and rule them in such cases. If this were not so, how could the parties keepe the commaundements of God, giuing them direction whom to marrie? First, that they shou'd marrie onely in the Lord.

Againe, that they should not bee vnequally yoked with the infidels, neither whether they can keepe, if their parents might compell them to contract & marrie. It becometh rather the parents to perswade their children by all good meanes, to yeelde their consent, rather then to drawe them by wicked sleight and cunning, by drunkennesse, or any other wicked and violent meanes. For as that is not to marrie in the Lord: so all such forced contracts may bee broken and frustrated by the Magistrate, who is Gods Leiftenant, to redresse such intollerable enormities among the societies of men. For if Parents may deny marriage, to such as haue not onely by force and violence obtained the word and body of their child, much more may the Magistrate denie marriage, where onely a verball promise hath beene gotten by violent compulsion, and so for these causes, and in this sence and meaning alone, we conclude, that this contract must be voluntarie.

Fourthly, it must bee a mutuall promise, that is, either partie must make it to other, not the man onely, nor the woman onely, but both the man and the woman: though decencie and order require the man to doo it first, and then the woman, because hee is her head, and shee his glorie: and ought to leade and guide her in all things, wherein the Lord hath put a preheminance. For

For if this promise be not mutually made of them both, but of one alone, it is no true and perfect contract. And therefore may bee broken by Parents, and such as haue authoritie heerein: because the partie unpromising, is not bound by word nor deede, but is free, inso much that such a contract is rather so termed, then for that it is any true Contract indeede. But if it bee mutuall, then it doth mutually and inuolably binde both: so that in this regard, neither Parent, Magistrate, nor any other, can or ought to breake it. For this being fully performed and accomplished, is one principall cause of making two one flesh, in such sort as it is written. Therefore shall man leaue his father and mother, and shall bee ioyned to his wife, and they two shal be one flesh, &c. *Genes. 2. 24.* Also that the man hath not power ouer his owne body, nor the woman ouer hers: and so to bee short, hence ariseth all mutuall beneuolence betweene them. And therefore a point of great waight and necessitie, in no wise to bee omitted in contract.

Fiftly, wee say, it must bee betweene one man and one woman: Where first it is to bee noted, that it may not, nor ought not, to bee betweene any other creatures, but mankinde, nay neither among brute beastes, nor Angels.

For God hath not ordained nor instituted marriage for them, neither can it be between man and man, or woman and woman. If any such Contract bee either voluntarie, or by fraude and deceit, by ignorance or error, it is no Contract at all, but a meer wicked profanation of Gods ordinance, who gaue onely woman to man, not woman to woman, nor man to man. Likewise, it cannot be between Angells good or badde, and woman, because God hath set no such ordinance in the nature of these creaturs. If therefore there hath beene any such matter, or shall bee attempted by Sathan, with any woman (as some stories report) it is nothing else but a meere illusion and diuellish practise, to drawe and deceiue superstitious persons into the kingdome of darkenesse, and to intrappe them in the chaines of condemnation: against which, and all other diabolicall illusions, wee ought to watch and pray continually.

Secondly, it is to bee obserued, that betweene one man, and one woman, and not two men & one woman, or two women, nor betweene two women and one man or moe. By which is condemned, as meere nullities

Math. 19.5 and prophanations, al Contracts whatsoever, *Mar. 10.8.* made betweene moe then two. For it is *Ephes. 5.31.* written: *And they twaine shall bee one flesh:* *1. Cor. 6.16* to which *Marke* addeth: *So that they are no*

man *inane*, but *one flesh*. Wherefore, seeing that Christ and his Apostles, expound the first institution of marriage, of two only, and not of any more: it is certaine, that the Contract or promise thereof, ought to bee of two alone, and no more. So the holy Ghost saying: Let euerie man haue his owne wife, and euerie woman her owne husband: and not let euerie one haue his own wiues, or owne husbands. It is therfore plaine and questionlesse, that hee would haue a contract and marriage, to bee onely betweene one and one. Again, saying: his owne, and her owne, doth not he plainly insinuate euerie other person, & persons, not to be their own, but meet strangers, with whō they ought to haue nothing ado, in respect of marriage duties, especially considering, that the Greeke word *Idio*, can import no lesse? Now then, if there bee at any time, or in any place, a promise between more then two, as it is a wicked and meere prophanation of the holy ordinance of God: so it may and ought to be broken; yea, seuerely punished by Parents and Magistrates. If against this, it bee obiected, that many of the Patriarches, and good men vnder the law, had many wiues, or at least more then one: Wee answer, it was their secret sinne, and great infirmittie, though proceeding from ignorance of the first institution of marriage, of the law

2. Cor. 1. 15.
1. Cor. 6. 2.

Math. 19.8

2. Cor. 10.17

Dent. 24.4.

Hebr. 13.4.

Mal. 2.14.

15, 16.

and the holy Prophets (or else they had warrant from God, which wee haue noted): Of the institution, because Christ interpreting it, saith: *From the beginning it was not for* proouing, that *Moses* permitted diuorcement of the first wife, and marriage of the second; not moued, or warranted, by the authoritie of Gods iustification, but by a fearefull and rimerous consideration of the hardnesse of the peoples hearts, whom he ruled, least they should haue rebelled against him, if hee had not so done. Of the law, because there was by this meanes, great iniurie done to Gods trueth, and to the wiues diuorced: besides, the law it self wel vnderstood (as Christ expoundeth it, *Math. 5.32.*) admitteth no diuorcement, except it bee for fornication, and that the Lord did disallow and hate all other kinds of diuorcement, made without the cause of fornication: it is euident, in that he condemneth the second marriage, after the first diuorcement, affirming that the woman so diuorced, is defiled by her second husband: which could not be true, if their marriage had bene lawfull and warrantable, by the commandement of God, for where the marriage is lawfull and honourable, there the bedde is vndefiled. Of the Prophets, because the Lord hath bene witnesse betweene thee and thy wife of thy youth, against whom thou hast transgressed: yet is she thy companion,

and the wife of thy covenant: and did not he make one? yet had hee aboundance of the spirit: and wherefore one? because he sought a godly seede: therefore keepe your selues in your spirit, and let none trespasse against the wife of his youth. If thou hatest her, put her away (saith the Lord of Israell) yet hee couereth the iniurie vnder his garment (saith the Lord of Hosts) therefore keepe your selues in your spirit, and transgresse not. Then which wordes, what can bee more plainly spoken against this sinne of hauing moe wiues then one? For doth not the Prophet plainly say, ¹ that God is witnesse, that they haue transgressed against the wife of their youth and ² covenant? doth hee not call them to the first institution, when God made but one, and that because he wold haue a godly seed, and ³ not an adulterous generation? doth hee not further say, that in putting away the wife, they did nothing else, but couer iniurie vnder ⁴ pretence of his lawe, as with a garment? And finally, doth hee not giue a cleane contrarie commaundement, to that wicked custome of diuorcement, and marrying of others? when hee saith: keepe your selues in your spirit, and let none transgresse against the wife of his youth, and of his covenant? Surely none can be so blinde, but reading this portion of scripture, he must needs plainly see and acknowledge the same. Where-

Wherefore, if the first sacred institution of god, do bewray this corruption of hauing moe wiues then one: If the law do condemne it, and if the Prophets doo so sharply censure and rebuke it? Why should any bee so impudent and wicked, as to iustifie it in word, or to approoue it in thought? Rather as here we teach, let vs iudge & beleue, that euery lawfull Contract and marriage, ought to be only betweene one man, and one woman. And the rest to bee so many breaches of Gods ordinances and commaundements, which cannot be but hatefull to him, and iniurious to mankinde: but especially to the Church of God, which ought to arise of a holy & godly seede. Now if any Contract bee made between moe then two, it is altogether voide, and of none effect, and ought to be broken by the parties, and punished by the Magistrate.

The first point, concerneth the persons between whom the contract is made: in whom there is required two properties, meetenesse for mariage, and freedome or libertie, to marrie one another. Touching the first, those especially are fitte and meete to marrie, whom God doth call to that honourable estate, and commandeth them to vse it as his lawfull meanes, appointed and sanctified for procreation: for so it appeareth by the first institution, wherein God gaue the woman

Gen. 2, 20.

22. & 1, 28

to the man to be an helper, meet for him, as in other things, so especially in this: whom hee blessed, saying: *Bring forth fruit and multiply, &c.* And that we may know more particularly, what sort of persons they be, the holy Ghost describeth them to be such, as to whom the gift of continencie is denied, yet the gift of procreation is vouchsafed & granted. For if marriage (as the Apostle saith, Heb. 13. 4.) *Be honourable, among all sorts of persons, then amongst those that be strong.* Again, it is written: I say to the vnmarried, and to widowes: it is good for them, if they abide euen as I do, but if they cannot abstaine: lette them marrie: for it is better to marrie, then to burne. In which word, wee may plainly see, that hee appointeth out, as with his finger, those that are called and commanded by god to marrie; namely, such as haue not receiued the gift of abstinence, and continencie, which calling and commaundement is so much the straighter, and the more to be regarded and followed, because the Apostle gaue it to those persons that were molested, and pressed with many and greeuous persecutions (a season of all other, most vnfit for any to marrie in.) In as much, as beside the ordinarie incommodities of marriage estate, it cannot be, but bring with it many extraordinary greeuances and troubles.

1 Cor. 7. 2. 9.

Not-

Notwithstanding, if such persons bee called and commaunded, then to marrie, when as there was most greuous persecutions, much more in the time of peace and prosperitie. By this then wee see, that all persons which haue not receiued the gift of abstinence, but of procreation, are called and commaunded to marrie, and therefore meete for marriage, and therefore also may lawefully enter a contract of the same.

But are none else meete for marriage? We answere, that no other is called, commanded, or warranted by God, to make contract with any of these meete ones, because they are vn-able to performe the principall duties of marriage: as for children vnder age, they are altogether vnfit to take vpon them this honorable estate, and therefore debarred by Gods commaundement, from making any promise or contract: if they haue, it is but a meer profanation of this holy ordinance, wothie great punishment, and also to bee broken, if that beeing come to yeares of discretion, and state of marriage, they doo not by wisdom and religion, supply all that was wanting in their former rash attempt, to the full contentation of al that haue interest in them. As for those y haue receiued the gift of continence, they are called & counselled to chastitie, during the whole time of that gift: for
so

so saith our Saviour Christ (*All men cannot receive this thing, save they to whom it is given: Mark. 19. 12.*) And againe, hee that is able to receive this, let him receive it. So the Apostle saith, it is good for them, if they abide even as I doo: *I. Cor. 7. 7.* Againe, art thou loosed from a wife, seeke not a wife: So likewise are those that are borne chaste, or made chaste by men, or by themselves, for the kingdome of heaven. But you will say, what if any of these doo make a contract, and marrie? Wee answer, first if they be utterly vnfit for marriage, with one that is meet, their contract is of no validitie, and may bee broken by superiour authoritie: but if they both bee fit for marriage, we say with the Apostle, Art thou loosed from a wife, seeke not a wife? but if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not, &c. Last of all, as consanguinitie and affinitie, doo re-
 straine and binde from this former contract and marriage: so likewise do naturall frigidity and coldnesse, infancie, incurable diseases, that deprive men of all fitnessse, for the vse of marriage. So as if any such, by fraud, ignorance, or any other sinister meanes bee contracted, it is nothing, and the parties may be lawfully separated, because they were neuer ioyned together in the Lord, but against the Lord. And here when we say, meet & free to marry one with another, there wold be a wife & holy

I. Cor. 7. 27

holy regard had of the qualitie in yeares, of agreement in religion, of similitude in nature, and maners of outward estate, condition and qualtie of person, & such like necessarie circumstances. For what is more vnmeet, then for an olde person to promise to be contracted to a young one? for an infidell to contract with a beleuer? for a good nature and well mannered, with a crooked and froward person? for a Prince with a begger? for although all these do not annihilate and make voide the contract altogether, yet such contracts cannot bee in the Lord. And thus much shall suffice to haue taught, touching the finesse of marriage.

Now concerning the freedome and libertie, it is cleare, that those alone haue libertie and freedome to contract, who haue libertie to marry. Now if wee will knowe who those bee, they are diuersly described and noted in *Leuit. 18*. Where certaine degrees, as well in affinitie, as in consanguinitie, are expressly forbidden: so that if such parties shall contract themselues together, their contract is vaine, and a meere nullitie, such as ought to be broken and punished. Againe, euery one, either betrothed or married, is bounden and tied, from contracting with any other, for that were nothing else, but to promise grosse and beastly adultrie. And the Apostle teacheth,

eth, that the wife is bounde by the lawe, as long as her husband liueth, so likewise is the betrothed wife: in so much, as if any of these shall contract themselves with another, it is a meer nullitie, and wicked prophanation of Gods ordinance, & ought vpon knowledge thereof, to bee broken and punished. And thus we see what manner of persons the Lord hath called and commaunded to marrie, and who they be, that are meete and free to marrie together, and who not.

The laste point, is the consent and allowance of their Parents, which though it bee very materiall and necessarie, yet it is not the sole forme or formall cause, which maketh a true Contract. For if the parents should yeeld their consent to their children, being neither meete nor free to bee married together, it were nothing, and such a contract, though warranted by Parents consent, ought to bee broken by the parties themselves: and the Magistrate, and both Parents and children punished. For this cause wee haue not said simply and allowed, but allowed so to do, because that consent of parents to such children as are meete and fit to bee married together, doth not only make that contract good, true, and inuiolable, which waiting their consents, though in other respects neuer so good, is a meer nullitie, and cannot bee accomplished

without the manifest breaches of the institution, and guilt of adulterie.

Now by Parents, we vnderstand, not onely the naturall Parents, but such as by the law of nature and of God, supply their places: as Grandfathers, great Grandfathers, Aunts, great Vncles and Aunt, Brethren, Sisters, Kinsmen, and Kinswomen, Magistrates, and those to whose families the parties do especially belong. For all these are honoured in scripture by the name of Parents. Neither may wee exempt out of this number, Gardians, Maisters, and such to whom the continuall custodie and tuition of any, is lawfully committed. For if such bee commaunded to provide for them, as parties of their owne familie, there is no reason why they should not especially be respected, as well in bestowing the abroad out of their familie, as they were in taking them into it: For if their consent be necessarie at their comming in, why should they go out without their consent.

Further we say, their Parents, and not his, or her Parents, because Parents on both sides, ought necessarily to consent and allow their children to betroth themselves. For this is the priuiledge, not of some parents, but of all, and in that they bee Parents. Moreover wee say, allowed, and not required, neither comanded, nor yet exhorted or induc-
ted

ted so to doo: because that albeit, the Parents do neither call their children to this contract, neither command them, neither require them, neither exhort them (all which notwithstanding they ought to doo) yet if they do but onely allow them, and give their bare consent, that they shall contract themselves, it is ynough for the tying of the knot, and the substance of the contract. And to prooue that this contract is necessarie, wee need no moe reasons, then that which the Apostle setteth downe, saying of the father: *Let him do what hee will:* by which words, he putteth it in the wil and power of his parents, whether to marrie, or not to marry: saying, in doing either of the twaine, he sinneth not. Yet it is written in another place: If her father refuse to giue her to him, he shal pay money according to the dowrie of virgines: in which words, the Lord doth giue an absolute authoritie to the father, to yeelde, or not to yeeld his consent, to giue or not to giue his daughter: for if hee haue power to deny it to his daughter, that is defloured, and so by the Apostles iudgement, made one flesh with another: much more lawfully may hee deny his consent to her that is no manner of way bound, but is euery way free. And if he haue power to deny his cōsent in such a case, much more hath hee power to giue his consent.

1 Cor. 7, 36.

Exod. 22, 16.

17.

1. Cor. 6, 16

Now his authoritie and power to deny his consent, is apparant by the expresse commaundement of God, in that behalfe: which
Exod. 34.16 saith: Take heed to thy selfe, that thou make no compact with the Inhabitants of the land, and so take of their Daughters vnto thy Sonnes &c. More plaine: neither shalt thou make marriages with them, neither giue thy
Dent. 7.3. daughter vnto his Son, nor take his daughter to thy sonne. How could those Parents obserue this commaundement, vnlesse God had giuen them power to deny consent to their children? Or why doth hee rather forbidde this to the Parents, then to the children, but to shewe, that the power to giue, or not to giue, was in the Parents, and not in the children: especially considering, that children beeing the principall partes of their Parents goods, are no lesse in their power and authoritie, to giue and bestowe, then the rest are. This was so well knowne in the Church, and so vsually practised among the people of god, that the greatest among them, who might seeme to haue greatest libertie in that behalf, yet they durst not disobey this holy commaundement of God. For *Sampson*, the strongest of all, though hee loued a maide of the *Philistines*, yet he durst not betroth himselfe vnto her, before hee had intreated his Parents to giue her vnto him. *David* a mightie
 valiant

valiant Prince, begged *Michol* at the hands
of *Saul* her father, and after his death being
betrothed vnto him, he desired her of *Isbo-*
~~lish~~ her brother. *Jacob* agreed with *Laban* 2. Sam. 3. 14
for his viues. And *Abraham* the father of *Isaac* Genes. 29.
the faithfull, by his seruant, intreated *Rah-*
~~el~~ *Esau* Parents, to giue her to wife to his sonne
Isaac. All wth testimonies and examples,
do plainly proue, the great interest, power,
and authoritie, that Parents haue in bestow-
ing their children, and that their consent nee-
ded to the fixe former points, whereof wee
haue spoken, doth make so sure a Contract,
as cannot be loosed and vntied, by any au-
thoritie vnder heauen. For heere in this, that
saying of Christ, (*Matth. 19. 6.*) is truly ve-
rified: *Let no man put asunder, that which God*
hath coupled together. But if this, or any of the
former bee omitted, the Contract may bee
broken and disannulled. And least we should
bee ignorant, or forget what those errors
are, which disavow and lawfully frustrate a
Contract, these they be. First, if there be 1
onely a naked shewe of a promise, and yet no
promise in deede. Secondly, if any other 2
thing bee promised then marriage. Thirdly, 3
if the promise bee conuined to bee meere
hypocritically or forced. Fourthly, if one of 4
the parties alone, do promise, and not bo. h.
Fifthly, if it were made betweene other crea- 4
tures,

6 tures, or other persons, or betweene more then
 one man and one woman. Sixtly, if the per-
 sons contracted, or either of them, be alrogi-
 7 ther vnfit for mariage. Seuenthly, if either of
 the be formerly betrothed, or haue committed
 adulterie after the contract, or be alied, or a kin,
 or for any other cause not at libertie to marie.
 8 Eightly, if there lacke the consent of p^r parents.
 If al or any of these be vndoubtedly known,
 and clearly prooued, they doo ioyntly and
 severally, frustrate or nullifie the contract,
 so as the Magistrate may lawfully dissolve
 the same, and set the parties at libertie, ~~and~~
 But contrarily, if all these concurre and ac-
 cord, the contract is as inuiolable, as marri-
 age it selfe, neither can the parties bee set at
 libertie by themselves, or by any power what-
 soeuer, because this contract, and euerie par-
 cell thereof, is in the Lord.

It beeing a sacred ordinance of God, as it
 cannot but haue speciall vse and fruit among
 his Saints: so now, it is time to declare and
 teach the same. First therefore, it serueth as
 a strong bridle, to pull backe the force and
 headinesse, of carnall, naturall, and brutish
 lust: for if this contract be holily & durifullly
 kept, according to p^r former doctrine, it wold
 neuer come to passe, that any person, man or
 woman, should abuse their bodies suddenly,
 or hastilie vpon euerie instigation of lust, like
 brute beastes, but would willingly, in al mo-
 destie

deftie & sobrietie, take fufficient time of deliberation, for the making and accomplifhing of this neceffarie and holy contract, which is ordamed to this end, that men might haue fufficient time of deliberation, to learne all the vfes and abufes: all commodities and incommodities: all comforts & difcomforts, with all duties and breach of duties, that can fall into the honourable eftate of marriage.

Secondly, it ferueth to difcouer betimes, and in good feafon, all forts of impediments and lets, that may or ought to hinder y marriage that is promifed. Hence came that ancient & moft excellent cuftome, of asking the bandes of matrimonie thrice on three feuerall daies, to th'end, that euerie materiall defect, might be learned in time, when it might bee remedied: then after marriage accomplished, when it is remedileffe.

Thirdly, it ferueth for the keeping & pre-
3
fervation of honeft chaftitie, fering by this meanes, not onely former promifes and contracts, but alfo fornications (if any haue bene) and adultries, may be difcried and difcerned. For after *Iofeph* was contracted before they were married, ſhe was found to be with child (though without ill demeanour on her part) yet it made *Iofeph* fo afraid, that hee had intended in his hart, priuately to relinquifh and forſake her, and had ſo done indeed, vnleffe Gods Angell had commanded the contrary.

Neuerthelesse, it was the Contract that discovered this truth, and so preserved Mariet virginitie, that the scripture might bee fulfilled, which saith: *A virgine shall conceive: &c.* If this were not, men might vpon knowledge or ignorance, make two seuerall Contracts, with seuerall persons, and commit fornication and adultrie, with other mens wives, eyther betrothed or married, and so loose their honestie and chastitie, to their great infamie and hinderance. Laste of all, it serueth to condemne and auoide all priuate contracts, and secret marriages, and contrarily, to iustifie and grace the honourable estate of marriage, as well in the beginning, as in the end thereof, that all things touching the same, might bee begunne, continued and finished in the Lord, according to his commandement, that his promised blessings might ensue vpon it accordingly.

This beeing done, the Parents and parties are to bee charged in the name of God, as they will answer at the day of iudgement, plainly to bewray and declare, if they know any of the foresaid impediments in themselves, or in their children, for which this Contract ought not to bee made. If they say, they knowe none, or if they declare none, then the consent of the Parents is to bee demanded, which if they yelde, then the consent of the parties

parties is also to bee required. And for the parties are to bee betrothed and affianced in these words, or such like.

I. N. do willingly promise to marry thee N. if God will, and I live: whensoever our parents shall thinke good and meet still which time, I take thee for my lawfully betrothed wife, & thereto plight thee my truth. In the name of the Father, the Sonne, and the holy Ghost: So bee it.

The same is to bee done by the woman; the name onely chaunged, and all in the presence of the Parents, kinsfolkes, and friends.

After this, the Parents are to bee admonished, to set and appoint the day of marriage, neither too neere, nor too farre of, but to appoint a competent space of time, that it may bee sufficient for the learning and triall of all lets and impediments, whereby promised marriage might be hindered, and yet give no occasion, by reason of the length thereof, to provoke the parties to incontinencie. In the meane time, the parties affianced, are to bee admonished, to abstaine from the vse of marriage, and to behave themselves wisely, chastly, lovingly, and soberly, till the day appointed do come. And so with a Psalm and prayer, to conclude the holy action.

1. Because there might bee some preparation for the things pertaining to house-keeping, betweene that time, and the celebrating of marriages: but this is not a chiefe cause.

2. Because the Lord would by this meanes make a difference betwixt brute beastes and men, and betwixt the Prophane and his children.

For they euen as beastes, do after a beast-like manner: beeing led by a naturall instinct and motion, fall together: but God will haue this difference, whereby his children should bee seuered from that brutish manner, in that they should haue a certaine distance of time, betweene the knitting of affection, and the enioying one of another, and a more neere ioyning of one vnto another.

3. That they should in that time, thinke on the causes why they are to marrie, and the duties of marriage: For many enter thereinto, not considering at all, of the great duties belonging to the in the same, nor thinke of the troubles and afflictions, that followe marriage.

But the Lord would haue these thinges thought on, and a consideration to bee had, both of the causes of marriage, and the duties to bee performed, and the troubles to be vndergone.

A good

A good and carefull householder, so ordereth and frameth his household, so as it may manifestly appear, that it is indeed the house of a faithfull christian, and that hee himselfe is as a Pastour over his familie, that hee instructeth it diligently in the feare of god, and keepeth it in good and godly discipline, by continuall exercise in godlinesse. So that in his house, you shall finde the chaste wife, the shamefaced, plaine and modest wife, decked without, as shee is within: no painted nor masked thing, rendering true obedience to her husband, and having a carefull eye vpon her familie, seruants, her children: the minister, father, and husband, the children and seruants, euery one likewise in his degree, imploying himselfe sincerely in his dutie and office, approouing his doings as before God.

Now like as in the minde, there are such ^{forward wicked} virtues, as we haue before spoken of: so are ^{ted qualities} there in it also, noysome wicked vices, and of the minde. detractations, as vngodlinesse, despising of ^{I. Cor. 5. 10.} Gods word, vnbeleefe, idolatrie, superstition, ignorance, churlishnesse, lying, false- ^{Gal. 5. 19. 20} hooide, hypocrisie, vnrighteousnesse, swearing, ^{21.} backebiting, miltemperance, drunken- ^{I. Tim. 3. 2. 3} kennesse, gluttonie, couetousnesse, vn- ^{4. 5.} chastitie, vnshamefastnesse, misnourture, rash-

rashnesse, furiousnesse, wantonnesse, pride, presumption, vaine-glorie, chiding, brawling, and vnhandsonnesse. Who so now chooseth him a wife, or shee a husband, that is infected and tangled, with such nby some vices, hee seeketh not a spouse, or shee a husband, for a right, peaceable, good, honest, and christian life, but an hell, a painefulnesse, and destruction of a expedient, quiet, and vertuous living. But specially, there is little good to be hoped for, of him, or her, whereas vngodlinesse and contempt of the word remaineth. For like as the feare of God draweth the whole Garland of vertues with it, so vngodlinesse, and despising of Gods word, bring all vice and abomination: yea, and shutteth vpper the way to amendment. When these points and rules are duly & warilie obserued on either part, they may ioyne together, and say as *Laban* and *Bethuel* said: *This commandment of the Lord, therefore wee wil not speake against it.* Oh how happie are those, in whom Faith and Loue, and godlinesse, are married together, before they marrie themselves. For none of these martiall, carnall, and cloudie, and whyning mariages, can say, that godlinesse was inuited and bidden to their bridall, and therefore the blessings which are promised to godlinesse, do shie from them.

2. After the riches of the minde, doo the riches of the body follow next, as is a comely, beautifull, or well fauoured body, health, a conuenient age, &c. A beautifull body is such one, as is of right forme and shape, meets, and of strength to beare children, and to keepe and gouerne an house, euen such one, as both the man and the woman can finde in their hearts, vnfaignedly to loue aboute all other, and to bee content with all, &c. As concerning the beautie or comelinesse of the bodie (where there is else no good propertie or qualitie beside) *Salomon* saith, *Pro. 31.30. Favour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, shee shall be praised.* And *Prou. 11.22. As a Jewell of golde in a swines snout: so is a faire woman, which lacketh discretion: or is of vncomely behauiour, and hath not witte, nor gouernment, to behaue her selfe.* For beautie is a fraile gift and a slipperous, & more profitable to those that behold it, then to those that haue it: for the beautiful womā, can take no great pleasure in beautie, but a little, as it were in a glasse, and yet incontinent, shee forgetteth that she beheld and sawe: and yet it is many times both to her selfe, and to thē that behold her beautie, a prouocation to much euill. Shee that is faire, waxeth proude of it, and he that doth behold her, becommeth subiect vnto filthie loue,

2. The riches of the bodie.

Beautie.

loue, but in the minde (which is iudged to be the man) doth consist the true lincaiments and properties of fairenesse, the which intice and prouoke spirituall and heauenly loue, beeing mixt with nothing that is shamefull, eyther to bee done or spoken: and therefore, there is no man so faire without wit, that had not rather haue her which is foule & hard-fauoured, but yet is honest and vertuous, then to haue her which is faire and vnhonest, and also irreligious.

Pro. 18.22.
and 19.14.

Happie, and twise happie, is that man and that woman, that are coupled in marriage, with a godly and vertuous mate and bedfellow, they are doubtlesse greatly blessed of God. For *House and riches are the inheritance of the fathers, but a prudent wife cometh of the Lord.* They therefore are not well in their wits, but greatly deceiue themselues, that make choise of wiues, or husbands, hauing regard onely to their stature, comelinesse of parsonage, or to their beautie, and esteeme not more the riches of the minde.

Health also must bee considered in their choise, least otherwise great inconuenience come thereby, and least the whole house bee poysoned & infected. But we speake here of contagious sicknesses, & not of such commō infirmities and vsual diseases, that both men and women are subiect vnto. As of madnesse, frenzie,

frenzie, french-pocks, or such like: which eue-
ry wife man and woman, doth ytterly detest.

Neuerthelesse, where any married parties
are now together, and bee visited with any
such diseases, they must one comfort and suf-
fer with the other, as they that are in one bo-
die, &c.

To haue the goods of temperall substance,
is to bee borne of noble parents, or to come
of worshipful stocke, to haue landes, liuings,
riches, great offices, gaines, or occupyings,
and such like. But the chiefest nobilitie, and
most worthie of commendation, is indeede
to bee noble in vertues, in good workes, ma-
ners, and conditions. But to be borne of gen-
tilitie, and to vse & behaue himselfe vngent-
ly, is euen as much, as to shame himselfe and
his kindred.

Riches of
temperall sub-
stance.

Such therefore as purpose to marie, ought
carefully to foresee and looke to this matter,
least beeing too greedie of honour, worship,
or wealth, intending to haue the gold, and
catching the hotte coales, doo burne them-
selues without recoverie: For a man may
buy gold too deare (as wee vsually say.) For
temperall goods sake, the matter miscarrieth,
and is in daunger.

Chuse a wife
for vertue on-
ly.

Pro. 19. 14

There is sometime great riches, but with
little honestie, and lesse good conscience is it
gathered together.

And

And with the same riches, will not condone alwaies, prosperitie, peace, and quietnesse. Many so trust to their wealth, as that they wil not frame themselves to any lawfull calling; neither will they learne any: therefore also can they doo nothing, to profit either their countrie, or the commo wealth, but live idly, daintily, and with pride, riotte, excesse, and dishonestie, doo quickly waste that, which hath beene long in gathering together. Now, when there is alway taking from the heape, and nothing laid thereto, it wasteth away in processe of time, how great soeuer it hath beene. Then followeth povertie: yea an intollerable, and vnpatient povertie. For they that now lauish and spend prodigally altogether, haue had no necessitie hitherto, but flowed in all wealth: therefore, after such a sunne-shine, there cometh euer an extream heate, and thencefoorth beginne they to warme themselves at the bare leaues: and to spare when all is spent.

Such then, as in their choise, looke to the multitude of goods, & regard not how they were gotten, and whence they came, haue customably such smokie hattes set vppon their heades, that all the water in the riuer, cannot wash away the corruption thereof. For good without God, honesty, and good conscience, is a deadly poyson, and the bodily diuell himselfe.

selfe. Yea goods and riches in the hand of an vndiscreete and ignorant man, is as a sharpe knife, in the hand of a childe, that dooth no good therewith, but wound and hurt himselfe. Wherefore every man, and every woman in their election, ought to haue more respect to vertue, godlinesse, discretion and knowledge, then to riches. Moreover, an hand that is occupied, and winneth, and getteth his living godly, Christianly, and honestly, doth farre excel any riches that are wonne. For although the world esteeme them happie, which liue in wealth, ease, and idlenesse: yet the holy ghost approueth & alloweth them best, that liue of the meane profit of theyr labors. Psal. 128.1.2.

And this also, is a very necessary point to be obserued, that the man chuse such a woman, and the woman such a man, as that there be equalitie betwixt them both, in blood and estate.

Seek no match
in marriage a-
boue thy
degree.

For by how much the greater and straighter the coniunction is of the husband and the wife, so much the more ought every one provide to be indifferently matched: & trulie this equality of marriage, is in two special things to be considered: to wit, estate, & age. For as two horses, or two oxen, of vnequall stature, cannot be coupled vnder one selfesame yoke, so a noble woman, matching with a man of base estate, or contrarily, a Gentleman with

Equalitie in
marriage to be
respected.

a begger, cannot bee comforted and well matched vnder the bands of Wedlocke. But yet when i hapnieth, that a man marieth a woman of so high a birth, hee ought (not forgetting y^e he is her husband) more to honour and esteeme of her, then of his equall, or of one of meaner parentage: and not onely to account her his companion in loue, and in his life, but (in thiers actions of publike apparance) hold her his superiour. Which honor, is not yet accompanied with reuerence, as is that, which for manners sake, we are wont to do to others. And shee ought to consider, that no distinction or difference of birth and nobilitie, can be so great, but that the league, which both Gods ordinance and nature, hath ordained betwixt men and women, farre exceedeth it: for by nature woman was made mans subiect. But if a man shal take to wife an inferiour or meane woman, he also ought to weigh, that Matrimonie maketh equal many differences: & further, y^e he hath not takē her for a slaue or seruant, but for a fellow & companion of his life. And seeing that election or chuse, is nothing else, but to take a thing meete and conuenient to the end it is prepared for, therefore euerie one that must chuse, ought to regard the end, and to knowe what thing is conuenient for it. So that it is needefull, that he bee wise and discreet, or else hee cannot

Of the chuse
of a wife.

cannot dispose it, nor perceiue what thing is conuenient for it. Therefore, if a man would aduisedly consider, that he is to liue with his wife continually, and she with him, he would then bee verie circumspect in the choise of her, which choise, maketh either very much for his felicitie and comfort, or else for his great misery & discomfort. For by how much the more a thing is vnited & knit vnto man, so much & more it may help him, if it be good, or hinder him, if it be euill. Those dammages & hurts (which are inwardly in the bodie) are woorse then those which are without the body: and those of the soule, the those of the body: and likewise men do iudge of those things which are called good.

But peraduenture it may seeme vnto some, that these things are not vniuersally true, for vnto some, the losse of their goods is more then the losse of their health. But this thing doth not arise or happen of the good or money it selfe, but because some man doth perswade vnto himselfe, that to loose his goods, is a thing intollerable, and therefore the goods are not of more estimation, then is life or health: but it is mans affection that doth rule in this thing.

And therefore it seemeth lesse to some, to be driven out of his kingdome, then to other some, to loose a small portion of his possessions.

Some will reuenge a word most cruelly, and some other wel beaten and buffitted, wil not reuenge it at all. All these things do proceed and come of the soule, the which is most inwardly ioyned and knit vnto man, which hath more power in him, then the body, yea then man himselfe. If it bee then of so great importance, what maner of friend thou haue to liue commodiouslye, or incommodioulye withall, the which shall none otherwise dwell nor be in the selfe-same chamber, bedde, nor house with thee, but that thou mayest shake him off at thy pleasure: how much more oughtest thou to take heed, whē thou chusest thee a wife, the which must continually be conuersant with thee, at thy table, in thy chamber, in bed, in thy secrets, and finally, in thy heart and brest? If thou go from home, thou doest commit thy house, thy familie, thy goods, and thy children (of al other things the most pleasant) vnto her: she is the last that leaueth thee at thy departing, and the first that receyueh thee at thy returning: thou departest from her with sweete imbracements and kisses, and with sweete kisses and imbracements, she receyueh thee at thy returne home: vnto her thou disclovest thy ioy and heavynesse. So that it is an heavenly life to be conuersant, and in company with those that a man delighteth in and loueth. But it is a calamitie infernall

shall, to bee bounde and forced to see those things that a man doth greatly hate and abhorre, or to be in company with those that a man would not be withall, and yet cannot be separated nor depart from them. Hereof cometh, as we do see in some marriages, so great ruine, so wicked & vile deeds, as maimes, and murders, committed by such desperate persons as they are loth to keep, & yet cannot lawfully refuse, nor leaue them. Therefore yong folkes ought not to bee too rash and hastie in their choise, but to haue the good aduise and direction of their parents and trustie friendes in this behalfe, who haue better iudgement, and are more free from the motions of all affections, then they are. And they must take heede, least following the light and corrupt iudgement of their owne affections and mindes, they change not a short delectation and pleasure, into a continuall sorrow and repentance. For wee do learne by great and continuall vse and experience of things, that the secret contracts made between those that be young, do seldome prosper, whereas contrariwise, those marriages that are made and stablished by the aduise of wise and religious parents, do prosper well.

But specially and before all other things, such as purpose to marrie, must faithfully with feruentnesse, and stedfast beleefe, (without ceasing) make their intercession and praier

A good wife is
aboue all
things to bee
craved of God
by praier.

150.

A godly Forme

vnto God, to whom all hearts are open and knowne, that hee would not suffer them to go amisse, but (as a tender father) helpe and direct them to make a right choise, so as they may liue honestly and prosperously, as good christians ought, to his glorie, and their own comfort. For this purpose, ther is a notable example of *Eieezar*, *Abrahams* seruāt, who being sent to get & make choise of a wife for *Isaac* his maisters Son, beginneth his matter with praier: *Genes* 24. 12. &c. So did *Isaack* also, as appeareth in the same Chapter, verse. 63. When any haue determined with themselues to marry, and haue vsed all diligence thereto required, they must desire of God by humble and earnest praier, good and prosperous successe, in whose hand and power it is to giue it, and doubtiess he wil effect it, if they aboue al other things, shal haue an vndoubted hope and confidence in him. For if they, after that they haue settled themselues, and haue satissfied their appetites, shall then resort vnto God by praier, desiring him that they may obtaine the thing that they most desire, so it would appeare, that they wold make him y^e minister of their voluptuous desires & pleasures, and so doing, their vowes & praiers should become most manifest blasphemie. And therefore a man shalld not come vnto marriage, as vnto a prophane thing, with a loose & vnprepared mind, but with a quiet & well purged mind, as to a thing most sacred and holy. For Matrimonie doeth not consist only in y^e coniunction

of the bodie, neither yet in daunsing, nor bā-
 ketting (proceeding & brought vnto vs, with
 many other things, from the Gentiles) but it
 should rather besecme christians, most stud-
 iously to praie vnto God, that so waightie a
 thing as matrimony is, might haue good and
 prosperous successe. For matrimony is a thing
 sanctified of God, the which willett the ma- *Hb. 13.4*
 trimoniall embracements to be chaste, the bed
 to be vndefiled, and their proginie vnbespot-
 ted. And it is after the mind of S. Paul, a signe *Ephes. 5. 25.*
 of y^e great myserie, wherwith Christ doth in- *26, 27.*
 dissolubly vnite himself vnto his church. Ther-
 fore thou oghtest so much as shal lye in thee,
 to lift vp thy mind, and to remēber how great
 & worthy an image thou doest repreient, and
 that thy wife shal be vnto thee as y^e church, &
 thou vnto her as Christ: therefore thou shul-
 dest shew thy selfe vnto her, as Christ shewed
 himselfe vnto his church. The loue of Christ
 vnto his church is incredible, & thy loue also
 to thy wife, ought to be most effectuell. Socie-
 tie and to liue togither, is the most surest and
 strongest knot, to knit & ioyne amity & loue
 among mē, & al other beasts. Ther can be no
 greater locietie or cōpanie, then is between a
 man & his wife. Whose house, whose goods,
 whose chāber, &c. is commō, their children
 are commō, & they themselues partakers of al
 good & euill successe, of prosperity & aduer-
 sitie: y^e which sociētie & fellowship, were suf-
 ficient to stir & prouoke him that loueth his
 wife, to loue and beneuolence.

And what company or loue shall a man look to haue of him that loueth not his wife? There are, that in loue and amitie looke for gaine, as the vile Epicures do, vnworthy to bee beloued, men which loue themselves, and not their friends. And if wee haue a regard vnto commoditie and profit, there is nothing that giueth so much as doth a good wife, no not horses, oxen, seruants, or farmers: for a mans wife is the fellow and comforter of all cares and thoughts, and dooth more faithfull and good seruice vnto him; then eyther maide seruant or man-seruant, the which doo serue men for feare, or else for wages: but thy wife will be led onely by loue, and therefore shee doth euery thing better then all other. And this doth God declare, saying: *Let vs make Adam a helper like vnto himselfe*: By the *Helper*, is signified the vtilitie and profit of the seruice, and by the similitude and likenesse, is signified loue. For a seruant and he that is hired, are farre vnlike the maister, and are taken well nigh for no men. A seruant in the stead and place of an horse, or of an ox, the which must be beaten and inforced to their worke, doth serue his maister. A hired seruant, is in the place of an hired horse, for when the hire is paid, the society and fellowship dissolueth. The child is part of the father, and through a naturall pitie, they loue each other: but yet the

the wife is more annexed and ioyned to her husband. The father doth labour and taketh pain for his children, but the children seldom laboureth or taketh pains for their fathers, and often times are sent to inhabit and dwell in other mens houses, wherby in a maner it appeareth, that their strait & fast societie doth dissolve & break. But the wife cleane contrary, doth continually take pains for her husband, who may neither (as long as she liueth) change house nor bed. If commoditie and profit bee looked for, no commoditie excelleth this: if thou shalt loue thy wife, thou shalt liue most pleasantly, if not, thy life wil be most miserable and wretched. For there is nothing so sharpe nor so bitter, as to hate the thing φ doth fauor and loue thee, nor nothing more happy, as to loue him that hateth thee. Therefore loue, that thou maist be loued.

Now we will in few words shew the occasions of wedlocke, why and wherefore it was ordeined, and for what purpose it should bee contracted, that euery man and woman may the better vnderstand to vwhat thing they consent, when eyther of them granteth to marrie the other.

Doubtlesse it cannot otherwise bee, but that marriage, which was ordeined of such an excellent Authour, as of GOD himselfe, and in such a worthy place, as Paradise;

Three causes
of marriage.

& of such an auncient time, as in the state of Adam & Eues innocency, & after such a notable order, but that it must likewise haue speciall causes, for the ordinance of it. Therefore the holy scripture doth declare chiefly three causes thereof. The first is, the procreation, begetting, and bringing vp of childrē: *Gene. 1. 27. 28. & 9. 1.* For in the children doo the parents liue, (after a sort) euen after death.

And if they bee wel and vertuously brought vp, God is greatly honoured by them, the common wealth is aduanced: yea their Parents and all other, fare the better for them. For they are their parents comfort next vnto God: their ioy, staffe, and vpholding of their age: and therefore Parents ought to beginne betimes, to plant vertue in their childrens breasts: for late sowing, bringeth a late or neuer, an apt haruest: young branches will bowe as a man wil haue them: But olde trees will sooner breake then bowe, &c. But more of this shall bee said after, in the dutie of parents.

Psal. 51. 5.

Although marriage bee a holy and sanctified ordinance, yet none may vse the benefit of it, without some acknowledgement of originall sinne, in that adu'trie and whoredome are wrought by this meanes: albeit this is not imputed to the children of God, who vse

Use this meanes with as much chastitie as may bee, and so long as the husband and wife doe keepe themselves together in the feare of God, and in all modestie and sobrietie.

If then in marriage it selfe, there is such mischiefes, What hellish mischiefe is there in those lusts, which are not sanctified without these considerations?

So that marriage is nor a madde and dissolute estate, neyther are husbandes to turne their wiues into whoores, or wiues their husbandes into whore-masters, by immoderate, intemperate, or excessive lust.

Many thinke they cannot sin in this behalfe, if they passe not their owne wiues: but they may make their marriage polluted and defiled, if they vse it without praier and sobernesse: &c. *I. Thess. 4. 4. 5.*

Therefore the husband is to forbear the company of his wife, when it is with her, as it is common to women: &c. *Ezekiel eightene, six. Leviticus. 18. 19. 24. 27. 29. and 20. 18.*

This was one of the finnes, for which the Lord rooted out the *Canaanites* out of their land.

The second occasiō why maniage was ordeined,

The cause.

Wedlock law-
ful for such as
haue not the
gift of chastity.

ned, was that the wife might be a lawfull re-
medie to auoid whoredome, fornication, and
all filthy and vncleane lusts. *I. Cor. 7. 2. 3. &c.*
Touching this poynt, I will say no more:
for that it is handled at large by others a rea-
die, and I haue elsewhere sufficiently discour-
sed of it.

The 3. cause

Gen. 2. 18.

The third and last cause was, for mans com-
moditie, to the end to auoide the inconueni-
ence of solitarinesse, that the one may helpe
and comfort the other, in sicknesse, in afflicti-
on, and in all household cares, and troubles, as
education of children, and keeping the fami-
lie in order. For this cause, old men and
old women may lawfully marrie. So that a
wife is called by GOD himselfe, an *Helper*,
and not an impediment, or a necessary euill,
as some vnadvisedly do say. And as other
some say: It is better to burie a wife, then to
marrie one.

Rom. 7. 23.

I Cor. 7. 8. 9.
39.

I. Tim. 5. 14

This is often
found most
true: that such
as are contem-
ners of marri-
age, are most
offenders a-
gainst marriage
and liue most
unchastly.

Againe, if we could be without women, we
should be without great troubles. These and
such like sayings, tending to the dispraise of
women, some maliciously, and vndiscreetly,
do vomitte out, contrarie to the minde of the
holy Ghost, who saith, that she was ordeyned
as a *Helper*, and not a hinderer. And if they
be otherwise, it is for the most part, through
the fault, and want of discretion, and lacke
of good gouernment in the husband. For
married

married folkes, for two eyes haue foure: and for two hands, as many moe: which beeing ioyned together, they may the more easilie dispatch their handie businesse, and household affaires. For like as a man having one hand, or one foote, if by any meanes hee get himselfe an other, may thereby the more easilie lay holde on what hee listeth, or go whither hee will: even so, he that hath married a wife, shal more easilie enjoy the healthfull pleasures, and profitable commodities of this present life. For in trouble, the one is a comfort to the other: in aduersitie, the one a refreshing vnto the other: yea, and in all their life, the one is a helpe and succour to the other.

Most true it is, that women are as men are, reasonable creatures, and haue flexible wits, both to good and euill, the which with vse, discretion, and good counsell, may bee altered and turned. And although there be some euill and lewde women, yet that doth no more prooue the malice of their nature, then of men; and therefore the more ridiculous & foolish are they, that haue inueighed against the whole sexe for a fewe euill: and haue not with like furie, vituperated and dispraised all mankind, because part of them are theenes, murderers, and such like wicked liuers.

But the marriage and company of the husband and wife, is made amiable, sweete, and

com-

comfortable, by these five meanes: by godliness; vertue, mutuall forbearing, mutuall loue, and by dutifulnesse performed busily and godly on both sides.

1. Godlinesse of right, holdeth the chiefe place. For there is no stable and steadfast friendshippe, vnlesse it haue his beginning from God: and therefore must godlinesse needs shine before the rest. For when couples haue determined to obey God, all things afterward become more easie.

2. Vertue and honest conditions, breed mutuall delight betweene man and wife. For when vertue is exercised, it maketh conuersation of living more amiable.

3. Mutuall forbearing, whereby wee take in good woorth, one anothers conditions and faults, is very needfull.

For in this weakenesse of nature, there happen many scapes, which will breed strife, if they bee not couered by mutuall forbearing.

4. Mutuall loue, hauing his beginning of godlinesse and true vertue, maketh the husbände and wife, not to bee too sharpe sighted, in spying into one others faults: but that many things eyther they marke not, or if they marke them, they couer them with loue. For *Loue couereth the multitude of sinnes.*

1. Pet. 4. 8. Prov. 10. 12.

5. Duty

5. Dutie performed godlyly, carefully, and chearfully, on both sides, maketh the marriage-yoke, light and sweete. For when man and wife marke one another, and finde like heedfulnesse and buxamnesse in their dutie : both their company is made more pleasant, and they are the more stirred vp on both sides, to render dutifulnesse, that the one may requite the other alike.

Where these five duties bee not, the company of their life, is both loathsome and bitter, or rather more sharpe then death.

Therefore the godly couples must doo their endenour, that these vertues, may bee scene in their life continually for euer.

Now wee will (through God his assistance) say something concerning the three severall points contained in this dutie, and mentioned in the beginning heereof, and so end this dutie.

1. The first whereof is, That the husband must live with his wife according to knowledge.

This poynt of doctrine is most plainly prooued by the Apostle Peter, where hee saith : *Ye husbandes, dwell with your Wives as men of knowledge, giving*

1. Pet. 3. 7.

honour

By honour, is
ment, that
the husband
ought to su-
staine and re-
lieue the
wants of his
wife, to sup-
port, vphold,
and beare
with her infir-
mities, as the
weaker vessell.

*honor vnto the woman, as vnto the weaker vessel,
euen as they which are beere together of the grace
of life, that your prayers bee not interrupted.*
Whereby he teacheth the husband his dutie,
to wit, that the more vnderstanding and wise-
dome God hath indued him with, the more
wisely and circumspectly, he ought to behaue
himselſe, in bearing those discommodities,
which through his wiues weakenesse, often-
times cause some iarre and dislike one to the
other.

Neuenetheless, though shee bee by
nature weaker then hee, yet shee is an excel-
lent instrument for him, made to farre most
excellent vses: whereuppon it followeth,
that shee is not therefore to bee neglected,
because shee is weake, but on the contrarie
part, she ought to be so much the more cared
for.

Like as a vessell, the weaker it is, the more
it is to bee fauoured and spared, if wee will
haue it to continue: euen so a wife, because
of her infirmities, is so much the more to bee
borne withall of her husband. *I. Pet. 3, 7.*

And for so much, as the husband and wife
are equall, in that which is the chiefest, that
is to say, if that gracious and free benefite,
wherby they haue euermore life given the,
which otherwise are vnequall, as touching
the

the governance and conversation at home,
kind therefore she is not to be despised, al-
though she be weak, and *in w : om aid om v*
And besides, all brawlings and chidings
must be schued and cast away, because they
hinder prayers, and the whole service of God,
whereunto both the husband and the wife
are equally called. *in w : om aid om v*

-5. Also for more confirmation of this point, the Apostle Paul likewise saith: Let the husband give vnto the wife, as the head of the church, the wife was the church: The wife hath as power as the head, as the church: and likewise also the husband hath the power of his own body, but the wife. Defraud not one another, except it bee with consent, for a time, that ye may give your selves to fasting and prayer, and againe come together, that I should exempt you not, for your continencie. Which is, as if the Apostle should say; The parties married, must with singular affectiō, one to the other, for that they are each in others power, as touching the body: so that they may not defraud one another, except the one abstaine from the other by mutuall consent, that they may the better give themselves to prayer wherein notwithstanding, they must consider what is expedient, least by this long breaking off, as it were, from marriage, they be thrust vnto incontinencie.

Besides the
prayer, had
with their fa-
mily, they
must pray pri-
vately.

Genes. 25. 21.

I. Cor. 7, 3-4

The roof of
 pine is the
 ice we had
 out with the
 side of the
 end

Prove
ought to be
the husband
How it was

Local
Collection
of Manuscripts
and Prints

Col. 3. 19.

After in a
husband is a
vice.

The root of
bitternesse to
bee weeded
out with the
spade of pati-
ence.

How & when
the husband
ought to re-
prooe.

Faults some-
times must be
couered with
loue.

The second poyn, which is, that the hus-
band should not bee bitter, fierce, or cruel
vnto his wife: which poyn is proofed by
the said Apostle saying: *Husbands love your
wives, and bee as his churches them.* Full and
about all things, the husband must bee cir-
cumpect to keepe the band of loue, and be-
ware that there neuer spring vp the roote of
bitternesse betwixt him and his wife. If at a-
ny time there happen to arise any cause of un-
kindnesse betwixt them (as it is vnpossible al-
waies to bee free from it) then hee must bee
carefull to weede vp the same with al gentlenesse,
gentlenesse, and patience, and neuer suffer
himselfe, nor his wife, to sleepe in displea-
sure. *Ephes. 4. 26.*

And if hee shall haue occasion to speake
sharply, and sometimes to reprove, hee
must beware that hee do not the same in the
presence of other: but lette him keepe his
words vntill a convenient time (which is the
poyn of a wise man) and then vtter them in
the spirit of meeknesse, & in the spirit of per-
fect loue, and hee must not let sometimes to
couer faults, and wink at them, if they bee
not too great and intollerable. Whatsoeuer
losse or mischance shall happen vnto him, let
him take it patiently, and beare it cheerefully:
yea, though the same should come partly
through his wifes negligence, yet let it rather
bee

be a loving warning to take better heed in
time to come, then a cause of sorrow, for that
which is past, and cannot be holpen is better

done. Every wise man by his owne experience Not to take
knoweth, that he is in this life subject to unkindnesse
ny inconueniences, and that of nature hee is for every trifle
prone to displeasure, and ready to take wil
kindnesse for every trifle, and specially with
his best friends: yea soonest with his louing
wife, who is lothest to displease him.

Let him therefore beware of this cankered
corruption, and consider that hee ought most
of all, in loue to beare with his wife, accord
ing to Christs example towards his church,
who gaue himselfe for it, that hee might sancti
fie it, and cleanse it by the washing of water through
the word: That hee might make it, vnto himselfe
a glorious Church, not hauing spotte or wrinkle,
or any such thing: but that it should bee holy
and without blame: So ought men to loue their
wives as their owne bodies: hee that loneth
his wife, loneth himselfe. For no man yet

Ephes. 5. 25, 26
27, 28, 29.

ouer hated his owne flesh, but nourisheth and
cherisheth it, euen as the Lord doth the
Church. As if the Apostle had saide
The Husbandes durie is, to loue their
Wives as themselves, of which loue, the
loue of Christ toward his Church, is a liuely
pattem.

The husband
is to the wife
in Gods stead.

M. 2 And

And because many husbands pretend the infirmities of their wives, to excuse their owne hardnesse and crueltie, the Apostle willoeth them, to marke what manner of Church Christ gaue, when hee ioyned it to himselfe, and how he doth not onely, not wash all her filth and vncleanenesse, but ceaseth not to wipe the same away with his cleannesse, vntill he haue wholly purged it, & made it holy. And seeing heeerie maketh himselfe, even of nature, therefore (saith the Apostle) the husband shall strue against nature, if he loue not his wife: which he prooueth, first by the my-
 stical knitting of Christ and the Church together, and then by the ordinance of God, who saith, that the husband and wife are one: that is, not to bee diuided.

Husbands
 may not be ri-
 gorous to-
 wards their
 wives, especi-
 ally whe they
 be new mar-
 ried.

Pro. 20 3.

The fool
 is not
 wise in
 his eyes.

The husband is alwaies to remember, that hee bee not fierce, rigorous, hastie, nor disordered with his wife; for then there will neuer bee vnite and concord betwixt them: if the wife doo not learne to keepe silence, and the husband to haue patience, otherwise it shall rather bee the dwelling of fooles, then the house of friends. For wher the husband wanteth wisdom to gouerne, and the wife patience to suffer, they shall be forced (it is to be feared) in continuance of time, to part house, or else euery day to be iarring and brauling. Every married man ought also to remem-
 ber

lier this, that either his wife is wise and reli-
 gious, or else she is foolish and irreligious. If
 he be matched with a wife that is foolish, foo-
 lish, and ignorant of God and his word, it
 will little availe or profit him, to reprove
 or chide her: and if hee bee married to one
 that is wise and religious, and knoweth her
 dutie out of Gods word, then one sharpe and
 discreet word is sufficient: because that if a
 woman bee not corrected, by that which is
 wisely & discreetly said, she wil neuer amend
 by that which is threatned. When the wife
 shall bee inflamed with ire, wrath, malice, or
 envie, the husband ought to suffer her, and
 after the heate is somewhat cooled, and the
 flame quenched, then mildly to admonish
 her: for if shee once beginne to loose her
 shamefastnesse in the presence of her hus-
 band, then it is likely, that there will often
 follow braulings and quarrels betwixt them.
 And as the husband ought at all times to shun
 braulings and quarrellings with his wife, so
 much more hee ought to avoide the same,
 when they shall bee newly married. For if
 at the beginning, she shall haue cause to ab-
 horre and hate him, then late or neuer, will
 shee returne to loue him faithfully. There-
 fore at the beginning of their marriage, the
 wife & discreet hus- and, ought to vse all good
 meanes to winne the good liking of his wife
 towards

The wife is
 not to be vsed
 or intreated
 as a hand-
 maide or ser-
 vant, but as a
 fellow.
 Pro. 1.7. and
 14.9. & 15,
 5. and 18, 2,
 and 27. 22.
 Pro 9. 8, 9.
 and 19. 25.
 Genj. 16. 6.

towards him, for if then their loue be fixt
 and truly settled one toward the other, al-
 though afterwards they come to some house-
 hold words, and grudging, yet it proceedeth
 out of louers, but of some new unkindnesse, and not of olde
 is the renew- ing of loue. rooted hatred, and therefore the sooner reme-
 died. For loue and hatred bee mortall ene-
 mies; and the first of them, that taketh place
 in the heart, there it remaineth a dweller; for
 the most part all the daies of life: in such wise,
 that the first loue may depart from the per-
 son, but yet neuer forgotten at the heart. But
 if the wife from the beginning of marriage,
 doo take the heart to loath and abhorre her
 husband, then a miserable life will follow to
 them both. For although the husband shall
 haue power to his wife, to feare and obey
 him, yet he shall neuer haue strength to force
 her to loue him.

Some husbands do boast themselves, to
 be serued, feared, and obeyed in their houses,
 because the wife that abhorreth, doth feare
 and serue her husband: but she that indeede
 liketh, doth loue him, and cherish him. As
 the wife ought with great care to endeavour
 by all good meanes, to labour to be in fauour
 and grace with her husband: so likewise the
 husband ought to feare to be in disgrace, and
 disliking with his wife: for if shee do once de-
 termine, to fixe and settle her eyes and liking

Upon an other, that many inconveniences
will ensue and follow. The husband ought not to bee satisfied,
that hee hath robd his wife of her virginity,
but in that hee hath possession and vse of her
will: for it sufficeth not that they be married,
but that they bee well married, and live chris-
tianly together, and very well contented.
And therefore the husband that is not belo-
ued of his wife, holdeth his goodes in dan-
ger, his house in suspicion, his credite in bal-
lance, and also sometime his life in perill, be-
cause it is easie to belecue, that shee desireth
not long life vnto her husband, with whom
shee passeth a time so tedious and irksome.
And if any unkindnesse or displeasure, should
happen to bee at any time, betwixt the hus-
band and his wife, yet neyther of them ought
to impart, or to make it known vnto any one
of their neighbours, for if they bee such as
wish them euill, they will reioyce at it: and if
they bee such as wish them well, then they
minister matter whereof to talke.

That husband, that is matched and doth
encounter with a wife, that is a dizard, a foole;
a babler, light of behaviour, a glutton, a chi-
der, slouthfull, a gadder abroad, vntactable,
iealous, or dissolute, &c. it were better for
him to bee a slave to some honest man, then a
husband to such a wife.

That man is
miserable that
is matched vnto
a foolish woman.

The best rule, that a man may holde and practise with his wife, to guard and gouerne her, is to admonish her often, and to giue her good instructions, to reprechend her seldome, neuer to lay violent hands on her: but if shee bee good and dutifull, to fauour her, in the end shee may continue so, and if she be froward and wayward, mildly to suffer her, so the end that she waite not worse. But some husbands bee of so fowle a nature, and so vnpleasant in their behatiour, that they can hardly bee loued, no, nor of their wines, their countenance is so lowering, their company so curish, that they seeine angrie euen when they bee best pleased: they cannot speake faire, scarce wil they laugh, when their wines laugh vppon them: a man would say, they were borne in an angrie houre.

Husbands must provide things necessarie for the house.

A mans house will continue by promise before hand, and by order, in his expenses.

Rom. 12. 17.

1. Tim. 5. 8.

This is also a dutie not to bee forgotten, namely, that husbands bee diligent and careful, to make promise for their houses, to clothe their wines decently, to bring up their children vertuously, and to pay their seruants duilie: because that in voluntarie matters, men may be negligent, but the necessities of their house, do neither suffer negligence, or forgetfulness. The dutie of the husband, is to get goods: and of the wife, to gather them together, and save them. The dutie of the husband is, to trauell abroad to seeke things, and the

the wifes dutie is to keepe the house. The dutie of the husband is, to get money and provision: and of the wifes, not vainely to spend it. The dutie of the husband is, to deale with many men: and of the wifes, to talke with fewe. The dutie of the husband is, to be entemedling: and of the wife, to bee solitarie and withdrawne. The dutie of the man is, to bee skillfull in talke: and of the wife, to boast of silence. The dutie of the husband is, to be a giuer: and of the wife, to bee a sauer. The dutie of the man is, to apparrell himselfe as he may: and of the woman, as it becometh her. The dutie of the husband is, to bee Lord of all: and of the wife, to giue account of all. The dutie of the husband is, to dispatch all things without doore: and of the wife, to oversee and giue order for all things within the house. Now where the husband and wife performeth these duties in their house, wee may call it a Colledge of quietnesse: the house wherein these are neglected, wee may terme it a hell.

But where disorder is in a house, it cannot endure.

Spare in time, and spend in time, for sparing is a rich purse.

It is to bee noted, and noted againe, that as the provision of household, dependeth onely on the husband: even so the honour of all, dependeth onely of the woman: in such sort, that there is no honour within the house, longer then a mans wife is honourable. And therefore the Apostle calleth the woman;

The honour of the husband, dependeth of the wife.

1. Cor. 11. 7.

glory of the man. But heere it must bee noted and remembered, that wee do not intitle honourable to such, as bee onely beautifull, comely of face, of gentilitie; of comely personage, and a good huswife: but onely, of her that is vertuous, honest of life, temperate and aduised in her speech.

The 3. poynt.

3. The last poynt is, that the husband loue, cherish, and nourish his wife, euen as his own body, and as Christ loued his Church; and gaue himselfe for it to sanctifie it. And this poynt is plainly prooued by the Apostle Paul, as is sufficiently declared in the second poynt.

There are fewe husbands or wiues, that knowe in truth how they should loue one the other. If a man loue his wife onely for these respects, because shee is rich, beautiful, noble, or because shee contenteth and pleaseth him, after the sensuall appetite of the flesh, and for such like causes: that is no true loue before God. For such loue may bee among harlots and whores: yea among brute beastes.

Cor. 4. 9. 10

I. Cor. 9. 5.

I. Pet. 3. 7.

But a christian husband must loue his wife chiefly, because shee is his sister in the profession of the sound and christian religion, and so an inheritor with him of the kingdome of heauen.

And hee must also loue her, for her virtues,

as for her shamefastnesse, modesty, chastity, diligence, patience, faithfullnesse, temperance, secrecie, obedience, and such like christian qualities, and graces of God: yea, although shee bee but hard favoured, and of poore parentage.

But as wee would, that the man when hee loueth, should remember his maiestie, so wee would, that when hee ruleth, hee forget not his loue, nor to temper it with maiestie. And when hee doth thinke himselfe to be the head and the soule, and the woman (as it were) the flesh and the body, hee ought in like manner to remember, that she is his fellow and companion of his goods and labours, and that their children bee common betwene them: boan of boanes, and flesh of the flesh of man. And thus there shal be in wedlocke a certaine sweet and pleasant conuersation, without the which it is no marriage, but a prison, shared, and a perpetuall torment of the minde. So that the Husband must let his Wife perceiue and knowe, that for the good opinion that hee hath of her, hee doth loue her simply, and faithfully, and not for any vilitie or pleasure. For who so doth not perceiue, that he is beloued for his owne sake, will not lightly do the same to another, for the thing that is loued, loueth againe.

If many or nobilitie, could perceiue & vnderstand, that they were beloued, they would,
if

if they had any feeling at all of loue, requite it with loue: but when the soule is loued, inas much as it may loue, it giueth loue for loue, and loueth againe. The breaker of horses, that doth vse to ride and to pace them, doth handle the rough and sturdie colte with all craft, rigour, and fiercenesse that may be: but with the colt that is more tractable, he taketh not so great paine. A sharpe & shrewd wife, must bee pleased and mitigated with loue, and ruled with maiestie: and the more gently thou doost vse & shew thy selfe vnto her that is meeke and honest, the more beningne and meeke thou shalt finde her. But she that is noble, and of a stout minde and stomacke, the lesse thou doost looke to bee honoured, the more shee will obey & honour thee. But yet the wise husband, shall neuer set himselfe so farr in loue, that hee forget that hee is a man, the ruler and gouernour of the house, and of his wife, and that hee is set (as it were) in a station to watch, and diligently to take heede what is done in his house, and to see who goeth out and in.

1. Cor. II. 3. For although the husband by Gods ordinance, be the head ouer his wife, yet he may not abuse or despise her, but must louingly defend and keepe her from all iniuries, and all euils, as his owne bodie. For like as the head seeth and heareth for the whole body, ruleth and

and guideth the bodie, and giveth it strength of life. Ours Christ doth defend, teach and preserve his Church, and is the Saviour, comfort, eye, heart, wisdom, and guide thereof: even so must the husband be head vnto his wife in like manner, to shewe her like kindnesse, and after the same fashion to guide her, and rule her with discretio, for her good and preservation, and not with force and wilfulnesse to intreat her, but to bee her defender, instructor, teacher, and comfort. So that when the husband hath obtained, that his wife doth truly & hartily loue him, there shall then need neither precepts, nor lawes, for loue shal teach her moe thinges, and more effectually; then all the precepts of all the Philosophers.

He ought therefore to endeavour, and make force himselfe, that his wife may loue him, then that she may feare him. When his wife shal offend or displease him, he may not hate her, or quarrell with her, but patiently and mildly admonish her: *For no man yet ever hated (saith the Apostle) his owne bodie, but obliueth it, and maketh much of it.* So the, he that loveth his wife, loveth himselfe: for thereby hee enioyeth peace and comfort, and helpe to himselfe in all his affaires: therefore in the same verse, *Paul* counsellerh husbands to loue their wives, as their bodies. And after

Ephes. 5: 18
29.

in the 33. verse, as though he were too little
to loue them as their bodies, hee saith. : *Let*

Leuit. 10. 10 *every one love his wife as himselfe*: that is, as his
body and soule too. For if God commanded
men to loue their neighbours as themselves,
much more are they bound, to loue their
wives as themselves, which are their next

1. Sam. 1. 8 neighbours. As *Elkanah* did not loue his wife
Jesse for her barrenesse, but said : *Am I*
better unto thee then thine sonnes? as though he
favored her more for that which she thought
her selfe dispised. So a good husband will
not take occasion to loue his wife lesse for
her infirmities, but comfort her more for the,
as this man did, that shee may beare with his
infirmities too. And so the one to helpe to
beare the others burthen, and so they shal the
better fulfill the law of Christ. : *1. Cor. 12.*

Gal. 6. 2

For as in a Citie, there is nothing more
vnequall, then that every man should be like
equall : so it is not convenient, that in one
house every man should be like and equall
together. There is no equalitie in that ci-
tie, where the private man is equall with the
Magistrate, the people with the Senate, or the
servants with the maister, but rather a confu-
sion of all offices, and authorities.

The husband and the wife are Lords of
the house, unto whom the Lord said : *Be ye*
Lords over the sheepe of the flock, and over the fowls
of

of the beaues, and over every beast that moueth Genes. 1.28.
 vpon the earth. And the selfesame Creator Genes. 2.18.
 saide, that the woman should bee a helpe vnto the
 man. Therefore the husband without any
 exception, is maister over all the house, and
 hath as touching his familie, more authority
 then a King in his kingdome. The wife is ru-
 ler of all other things, but yet vnder her hus-
 band. There are certaine things in the house,
 that onely do appertaine to the authoritie of
 the husband, wherewith it were a reproach
 for the wife, without the consent of her hus-
 band to meddle withall: as to receiue stran-
 gers, or to marry their daughter. But there
 are other thinges, in the which the husband
 giueth ouer his right vnto his wife: as to rule
 and gouerne her maidens: so see to those
 things that belong vnto the Kitchen, and to
 huswifery, and to their household stuffe, other
 meane thinges, as to buy and sell certaine
 necessary thinges, may be ordered after the
 iudice, wisdom, and fidelitie of the wo-
 man. It cannot well bee rehearsed, how ma-
 ny vtilities and profites, the mutuall concord
 and loue of man and wife, doth bring to great
 thinges, both at home and abroad, nor how
 many losses and incommodities, doo growe
 of the dissention and discorde betweene
 them.

For

.22.1. 1. 1. 1.
.21.1. 1. 1. 1.

For the houtholde, when their maister and their mistresse, or dame, are at debate, can no otherwise bee in quiet, and at rest, then a civillie, whose Rulers agree not; but when it setteth them in concord & quietnesse, then it reioysseth, trusting that they will bee even so unto them, as it perceiveth them to bee among themselves: wherein surely, they are not deceived; for if the man & his wife do lovingly and gently support and intreate one another, they learne not to disdain: or for trifling light fault, to bee angrie with their servants; or yet for any household words, to be vexed or angrie one with the other, but to set aside, all hallic and cruell words and correction, with all other things, that issue and proceed of a disdainful and a furious mind. And the servants are not onely grieved therefore, but also they doo their service the more obedient and cheerefully, shewing reverence unto the maiestie, that proceedeth and increaseth of quietnesse and concord. For the husband doth defend his wiues maiestie, with love and benevolence; and the wife her husbands, with honour and obedience. So that unity and concord, causeth them to be esteemed wise, honest, and vertuous, and they must needs bee good, seeing they have loved so long together. But there can bee no long amitie or friendship, but betweene those that are

are good, the which do suffer and deuoure vp
those things; for the which other men leaue
and forsake amitie, and breake of charitie.

Neither doth their growe of any other
thing, so great reuerence and maiestie, as of
the opinion and estimation of another mans
goodnesse & wisdom, the which reuerence,
is not onely honoured within the doores, but
also shineth and extendeth it selfe into the
cittie, so that hee is taken for an honest man,
and accounted to bee leuing and gentle, see-
ing y^e he loueth his wife so constantly, and also
hee is reputed for a wise man, considering
that he can so moderately, handle so difficult &
hard matters, and hee is reckoned worthie to
rule a common wealth, that with such wise-
dome, discretion, and iudgement, doth rule
and gouerne his owne house, and that he may
easilie conserue and keepe his Cittizens in
peace and concord, that hath so well stabli-
shed the same in his owne house and familie.

And on the other side, none will thinke or
beleue, that he is able to be ruler, or to keep
peace and quietnesse in the towne or Cittie,
who cannot liue peaceably in his own house,
where hee is not onely a ruler, but a King, and
Lord of all. And in matrimoniall debate and
discord, the man is more to bee blamed, then
is the woman, because that he being the chiefe
Ruler and head, doth not purge and remedie

her

her of that vice, the which ingedred y^e discord,
 or else patiently beare & suffer the same: for
 the blame of al discord, is comonly laid on him
 that is chiefe, because he would not moderate
 nor stay the thing to come to such a strife &
 discord, or else because he was not able to do
 it. In y^e first, there appeareth manifest malice,
 in the secod, impatiēce & weaknesse y^e which
 ought to be far frō him y^e is esteem'd to be most
 worthie, and appointed to rule & gouerne o-
 thers. And thus he cometh into hatred, for as
 much as he hath left off to do his dutie & of-
 fice, whē necessitie required it. That husbād y^e
 loueth not his wife, after that he hath enioied
 her for a season, but doth wax feeble & colde,
 which is a thing most meet and cōuenient for
 those y^e are kindled with bodilie lust & leche-
 rie, who are very beasts, and no mē, hauing no
 reason, but are drawn to those deeds, through y^e
 motion of their senses, the which after y^e heat
 be a litle past, wil clean changetheir opinion.
 Also there are other occasiōs, y^e shuld moue
 the husband to extend this loue to his wife, in
 case he be not duller then a stone. As for y^e his
 wife hath suffered so great trauell & labour,
 that she hath borne & broght him forth chil-
 dren, the heires of his name & substance, and
 the vpholders of his familie: & that she hath
 forsaken her fathers goods and riches to fol-
 low him, and to suffer with him both good &
 euill: and y^e she setting her whole mind now
 vpon him, knoweth no other father, nor yet

The causes
 why the
 husband
 should loue
 his wife.

any of all her kinne. What one thing shall suffice, if these and others cannot do it; who so will then obey nature, humanitie and wisdom, shall every day loue his wife more and more. And the better hee knoweth her, the more he will trust her, and so open & disclose his loue, & shew her greater signes & tokens of loue and beneuolence, manifesting that to be borne & nourished, through the experience of her vertue, & through hope to be continued & kept, that in time to come she may be like her selfe, and strue to ouercome herselfe with vertue. As the husband ought thus to loue his wife tenderly, so from her as from a fountaine, he must extend his loue also vnto her parents & kinsfolkes, to th'end that they may wel know & perceiue, how greatly their cosin doth aide & help thē, & that she in like maner may vnderstand, that his beneuolence & loue to her is such, y^t it redoundeth among her friends & parents, & of this he shall receive no little profit at home. And seeing he loneth his wiues kinsmē for her sake, how much more ought he thē to loue her childrē, that she in like case may loue his, if he haue any, and thus the one seeing the mutual loue of the other, they shall knit and couple themselves in good and stedfast loue vnto their liues end. The duties themselves, which are to be performed of the husband & wife, are eyther pertaining to pietie & godlinesse, or else mutual seueral duties concerning y^e parties theselues for pietie and godlines.

The husband must loue his wiues kinsfolkes.

1. The first common dutie is praier, that they pray together by themselves: for as they are to pray with others in their families, for thinges which concerne their household: so there are certaine things, which belonging to themselves, are not to be mentioned in their families, but privately: as namely, for a godly posteritie, and that in the birth, the children bee comely, and not monstrous in coming forth, like monsters which might be a grieft vnto them, or an occasion, that the wicked should speake euill of the Gospell, &c.

And further, they are to pray, that they may haue comfort by them, in their well carriage & good behaviour: as likewise for their household, and for diuers other affaires, which they cannot so commodiously pray for, in their publike families. As *Isaack* and *Rebecca*, besides the praier in their house, which they vsed with *Abrahams* familie, did also pray together privately: as in *Genes.* 25. 21. it is saide: *Isaack* praied before his wife: for so the words signifie, that they might haue children.

2. A second dutie of pietie is, that they admonish one another, as the husband is to admonish the wife, so also to teach her, and the wife to admonish the husband, and in her place admonishing, bringing sufficient reason, is to bee heard. For euen as the *Mari-*
magdalen was heard by *Iesus* when she was weeping at his feet, and touching his feet with her teares, and kissing them, and anointing them with her precious ointment.

ster is to counsell the servant, and likewise to
 heare the good counsel of his servant, as *Naa-*
man 2. King. 5. 13. 14. heard his servant, which
 counselled him to wash in *Jordan*, according
 to the saying of the Prophet. So in like ma-
 ner, the husbands duties is to counsell, and to
 admonish his wife, yet so, as when hee faileth
 in dutie, he is to heare her good counsell and
 admonition, either concerning heavenly mat-
 ters, or earthlie affaires: she not withstanding
 considering her estate and condition vnder
 him, and in humilitie confessing her selfe to
 bee the weaker vessell. 1. Pet. 3. 7.

Their mutuall & severall duties pertaining
 to themselves, are: first, the holy familiar-
 itie which ought to bee betwixt man & wife:
 whereby they haue a more familiar vsage one
 of another, and doe more familiarly behaue
 themselves in a comely sort one to another,
 then any other parties whatsoever: in regard
 whereof, *Abimelech* King of *Gerar* (after that
Isaack had said of *Rebecca* his wife, *shee is my*
Sister) seeing *Isaack* playing and sporting
 with her familiarly, knowing that familiari-
 tie which ought to be betweene the husband
 and the wife, and knowing that *Isaack* was a
 godly religious man, and therefore would
 not vse that kinde of behaviour to any other
 woman, saue to his wife, discerned thereby,
 and concluded certainly, that she was his wife,

Genes. 26. 8. 9

howsoever he had denied it before. Noting, that a woman is not to bee familiar after that sort with any other man, save her husband, and contrary, the husband ought not to vse this familiaritie with any other woman, which hee doth with his wife. And therefore, *Pro. 5. 19.* wee see that the wife should bee to him, as the louing Hinde: namely, delightful, and one in whom hee may delight: that as the Harte delighteth in the Hinde: so the wife should bee a delight vnto her husband: and so in like manner, shee ought to take delight in him.

2. Againe, there is another mutuall dutie pertaining to themselves: to witte, that neare coniunction, even in regard of their bodies, for an holy procreation of children, in respect whercof, the Apostle saith, the husband hath not power ouer his owne body, but the wife, &c. Onely when it is with the wife (as is common to women, *Ezech. 18. 6.*) or that shee bee sicke of her disease, he is not then to haue the vse of her body, &c.

1. Cor. 7. 4.

Duties common both to the husband and the wife,

Such as do aspire and purpose to enter into the holy estate of matrimony, are to beginne in prayer and holinesse to God. And hauing attained to that estate, ought to vse the benefit of marriage, as an holy ordinance of God, in all godlinesse and puritie, for a remedy against the weaknesse of the flesh, and not for the

the prouocation and lust to intemperan-
cie.

1. Cor. 7. 2.

True it is, that honestie of marriage ground-
ed vpon Gods ordinance, doth couer the
shame of incontinencie: yet not so, as that
married folkes should defile and pollute that
holy estate, by admitting all things, but that
they should so vse it, as there might bee no
excesse in dissolution, neyther any intempe-
rancie contrary to the holinesse thereof, so
that to abuse it in lasciuious excesse, is forni-
cation.

When God created the woman, hee said: *Genes. 2. 18.*
It is not good that man should bee alone, I will
make him a helpe mee for him. But whatsoeuer
is said of the woman, that shee should bee a
helpe to the man, must also bee put in prac-
tise, and exercised by the husband toward
his wife, according to the doctrine of the A-
postle Saint Paul, 1. Cor. 7. 10. whether in
auoyding fornication, whether in procu-
ring generation, and the education and brin-
ging vppe of children, whether in maintay-
ning a familie, or for the seruice of God,
and saluation of soules.

Heereby it evidently appeareth, that
the dutie common both to the husband and
wife, importeth, that the one should ayde
and helpe the other.

N 4

First,

First, that they may leade their lines in chastitie and holinesse. Next, to auoide fornication. So that the dutie of the husband and the wife, consisteth in this, that they liue together in all chastitie and purenesse, and that they take great heed, and beware of breaking the bond, and infringing, and violating the faith of marriage, by fornication or adultrie, which is a detestable sinne, in the sight both of God and man. If such as wanting the remedie of marriage, by committing fornication, doo incurre an offence worthe euerlasting damnation? What may those deserue, who hauing a remedie for their infirmitie, do neuerthelesse ouerflow in adultrie? yet is it not ynough, onely to abstaine from this abomination, vnlesse wee also forbear from euerie thing, that may seeme to tend thereunto, or to containe any beginning, apparance, allurement, or occasion of euill. First, because, that by the law, al this is forbidden, even in these expresse wordes: *Thou shalt not commit adultrie.* For the word adultrie, comprehendeth all prouocations, gestures, speeches: yea, even vnchast lookes. And therefore saith Iesus Christ, *He that looketh upon an other mans wife, to lust after her, hath already committed adultrie with her in his heart.* Next, that we may prevent all occasions of ielousie, a most dangerous disease, and of great difficultie,

Exod. 20. 14

Math. 5. 28.

ficine to cure. For where either the husband or the wife, is tainted with ielousie, they beleeue euerie word that they heare spoken touching their passion, albeit it beare no appearance of truth. And therefore christian husbands & wiues, must so beare themselves, that they incurre no suspicion of euill. But rather they ought to practise this, as well to auoide occasion of offence, as for feare, least ielousie should conuert mariage into a most miserable and wretched estate.

The care and burthen to maintaine their familie is common to them both: yet so, as properly the husband is to get it, and to bring it in, and the wife to order & dispose it. Howbeit the dutie of the wife, or of the husband, doth not so exempt either of them, but that shee also according to her abilitie and power, must helpe her husband to get it, and he like a wife in his discretion, direct her in the dispensation thereof. *Hee that doth not orderly govern his house, shall inherit the winds* (saith Solomon.) *Pro. II. 29*

And order consisteth in this, that the husband follow his businesse, trafique, or calling, without any molestatiō of the wife, who ought not to meddle or controule him therein, but with great discretion and gentlenesse; as also the husband is not to deale, but soberly and in great discretion with affaires, that are proper to the wife. The man is ielous of his autho-

ritie and reputation, and the woman inclined to suspect her selfe to bee despised. Wherefore, as the husband cannot well abide, that his wife should shewe her selfe more skilfull and wise in his buisinesse, then himselfe: so cannot the wife suffer, that her husband should despise and account her a foole, by meddling with her small household affaires.

As the dutie therefore of the husband and wife, consisteth in looking to that which is aforesaid, to the end their marriage may bee quiet, and themselves live together in loue: even so an idle and vnchristie husband, and a prodigall and slothfull wife, are two ready waies to destruction. The husband that hath such a wife, casteth his labours into a bottemlesse satke: and the wife that is matched with such a husband, draweth a Carre heauie laden, through a sandy way without a horse.

Such a husband, especially, if idlenesse drawe him to lone and haunt Ale-houses and tanernes, is cruell to his wife & children: and such a wife confoundeth her husband, and bringeth reproach and pouertie to her whole familie. The remedie for the husband, that hath such a wife, is patience, with discreet admonition & praier to God: as also the helpe for the wife that hath such a husband, is toleration, gentle exhortation, and chearfull
and

and louing entertainment of her husband, whereby to induce him willingly to keepe home.

They are also to bee mutuall helpes, each to other, in matters concerning their owne saluation, and the seruice of God. First, if one of them (as saith the Apostle) bee an vnbeleeuers, the other must labour to drawe his partie to the knowledge of the trueth. Saint *Paul* exhorting the husband & wife, of contrary religions, not to part, but to dwell together, addeth a notable reason, saying: *What knowest thou o man, whether thou shalt saue thy wife: or thou o woman, whether thou shalt saue thy husband?* I. Cor. 7. 16. Therein declaring, that the faithfull person, in dutie is to labour and indenuour to winne his partie to the knowledge of the trueth, and so to saue her.

Saint *Peter* exhorteth wiues to bee subiect to their husbands, albeit vnbeleeuers, and such as not obey the word, that so without speech, *By their holy and vertuous conversation, they may winne them.* I. Pet. 3. 1.

Secondly, if both bee beleeuers, their dutie is, to confirme and strengthen each other, in the time of persecution, that they constantly follow Iesus Christ. They are also each to helpe and comfort other, if eyther of them happen to fall into any fault or sinne.

They

2. King. 4. 10.

1. Cor. 14.

35.

They ought also each to perswade other to charitie, to relieue the poore, diligently to frequent sermons, to vse praiers and supplications, and praise and thanksgivings to the Lord, to comfort each other in the time of afflictions: to be short, either to exhort other, to walke in the feare of god, & in al duties & exercises becomming children of god. In this manner did that holy woman *Elizens Hostesse* exhort her husband to prepare a chamber for the Prophet to lodge in. Saint Paule also saith, That women desirous to learne, should question with their husbands at home. Whereby he sheweth, that the husband ought to bee so instructed, as hee may bee ready to instruct his wife at home. And therefore the husband (after the example of the Bee) should euerie where gather euerie good instruction, that he might be able to impart it to his wife, and by hauing communication, acquaint her therewith.

There are other duties which be common both to the husband and the wife, as among the rest, such as proceed of the vnion & conjunction of marriage, whereof it is said, *They are one flesh: Genes. 2, 24. Math. 19. 5.* And of this vnion, proceedeth the mutuall loue betwixt them. *For no man* (saith the Apostle) *leaueth his owne flesh, but leaueth and cheriseth it, as his owne flesh, but leaueth and cheriseth it, as his owne flesh.* But for as much as the foundation of this mutuall loue, is the vnitie of marriage, whereby the

Ephes. 5. 19.

Tims. 2. 4.

the husband & the wife, are made one flesh,
the husband as the head, the wife as the body.

It followeth, that this loue must bee sted-
fast, not variable, and that the vnion of mar-
riage continue, notwithstanding whatsoeuer
befall, either the husband or the wife. Not-
withstanding, whatsoeuer complexions (we
say) natures and infirmities may appeare,
whatsoeuer sicknesse, losse of goods, iniuries,
griefes, or other inconueniences that may a-
rise, yet so long as y^e foundatiō of loue, that is
the vnion of marriage doth continue, so long
must loue & affection remaine. God cōman-
deth vs, to loue our neighbours as our selues,
because they bee of our flesh. *Math. 5.44.* Albeit there-
fore, that hee contemne, hate, offend, or
wrong vs: albeit hee bee our enemy, and in
respect of himselfe, deserueth not that wee
should loue him, yet because hee is of our
flesh, the foundation of loue remaineth, wee
must loue him. How much rather oughe
they to put this in practise, who by the bond
of marriage, are made one flesh? The rather,
because the vnion betweene man and wife,
is without comparison more straight, & bin-
deth them each to loue other, much more
then the coniunction, whereby man is vnited
vnto his neighbour.

But this is the mischief, that in many, their
loue is not grounded vpon the vnion of mar-
riage, but vpon beautie, riches, and other car-
nall

nall and worldly considerations, subiect to change, alteration and losse.

Genes. 6. 2.

This corruption that respecteth beautie, is olde, and noted to bee among the causes of the flood. *The sonnes of God* (saith *Moses*) *seeing the daughters of men were faire, lusted after them, and tooke them in marriage.* But indeed, it is mony that maketh loue, and riches ingender affection, witnesse the experience of our daies. Yet such loue, resembleth onely a fire of straw, which is but a blaze, and is soone out, vnlesse it be continued with great wood, or other like substance. Loue growing of beautie, riches, lust, or any other like slight, vncertaine, and fraile groundes, is soone lost and vanished, vnlesse it be maintayned with the consideration of this vnion, of two in one flesh, and the vertues thereto adioyned: and therefore must euery man thinke vpon this vnion in marriage, that hee may enioy, nourish, and continue the loue, that thereof proceedeth, the rather, because such loue is the nurse of concord, that maketh marriage happy. As contrariwise, the want of this loue, is the fountaine of strife, quarrelling, debate, & other like afflictions, that conuert the paradise of marriage into a hell. For dissention betweene man and wife, is the trouble and ouerthrow of the household.

They that wil auoide such strife, must therefore

fore loue each other : and especially, they must haue care heereof, when they are first married. For as a vessell made of two peeces, and glewed together, may at the first bee easilie broken, but in time groweth strong : so is it also with two persons, that are glewed or ioyned together, by the bond of marriage.

This loue, the mother of peace, will ingender a care and dutie, each to support ether, and so to practise the same, which Saint Paul requireth in all beleeuers : that is, *To be gentle*

Ephes. 4.31

one to another, friendly, and each to forgine other, euen as God hath forgiven vs through Christ. Let the husband thinke, that hee hath married a daughter of *Adam*, with all her infirmities : and likewise let the woman thinke, that shee hath not married an Angell, but a childe of *Adam*, with his corruption. And so let them both resolute to beare that, that cannot bee soone amended. Let not the body complaine of the head, albeit it haue but one eye : neyther the head of the body, albeit it bee crooked or mishapen. Such defaults, do neuer breake vnion and loue between the head and the bodie : neyther must the infirmities of the husband or the wife, infringe the loue that proceedeth of the vnion & conjunction of marriage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occasion.

The

The bell hath a loude sound, and therefore hee that will not heare it, must bewate how hee pulleth the rope and shake it: so if the one will beginne to chide without a cause, let the other be either deafe, and so not heare it, or dumbe, and make no answer. So that where the husband is deafe, and the wife blinde, marriage is quiet & free from dissension. Whereby is ment, that the wife must winke at many infirmities of her husband, as if shee sawe them not, and the husband put vp many shrewde speeches of his wife, as if he hard them not. Neither can it be any reproach to the husband and wife, so stedfastly vnited, to practise this durie, considering that David protesteth, that hee vsed the like patience and discretion among his enemies: *They*

Psal. 38. 12. that secke after my life, lay snares, and they that go about to do me euill, talke wicked things, and imagine deceite continually: But I am as a deafe man, heard not, and am as a dumbe man, which openeth not his mouth. Thus I am as a man that heareth not, and in whose mouth are no reproofes.

This vnion betweene man and wife, doth also engender that durie which the holy Ghost no reth, saying: *For this cause shall a*
Man. 19. 5. man leave his father & mother, and cleaue to his wife. As also the wife in the like respect, is bound to the like durie toward her husband. Not that marriage exempteth any from their

due

due honour and obedience to Parents, but
to declare that the vnion betwene man and
wife, is greater then betwene the children
and the Parents. And indeed, the true loue
of the husband to the wife, and of the wife
to the husband surmounteth all loue of chil-
dren to their parents.

The husband and the wife, haue their se-
cret counsels and communication of matters
concerning their profit & commoditie. The
wife is more obedient to her husband, and
the husband more desirous to please his wife,
then their Parents: yea, and at length it fal-
leth out, that they depart from their parents,
to keepe house by themselves. And this
plainly appeared in *Lea* and *Rachell* being
sisters, and the wiues of *Jacob*. For *Jacob* grie-
ued at the wrong offered him by their father
Laban, boldly made his moane to them.

Genes. 26

Whereupon they also complaining of their
father, agreed with *Jacob*, and consented to-
gether, to leaue their father, and to followe
their husband *Jacob*. Herein likewise con-
sisteth an other dorie of the husband to the wife,
and of the wife to the husband: namely, that
they shew no greatesse secrecie or communica-
tion, of the household affaires to their Pa-
rents, then mutually each to other: and this
rule is especially to be put in practise, when
there groweth any discorde between them-

Genes. 26

Genes. 26

selfes. For if the husband should complaine
to his parents of his wife: or the wife of her
husband, such dealing might breede a most
dauingrous ialousie; and consequently per-
haps irreconcilable dissention and strife. But
if it should growe to any complaint, it were
requisit, so discreetly to prosecute the mat-
ter, as that the wife should come to her hus-
bandes parentes, and the husband to the
wifes parents. So should all cause of ialousie
cease, and the complaint procure most assu-
red remedie.

This loue and agreement in marriage pro-
duceth yet another dutie, common both to
the husband and the wife: And that is, that
they neuer seeke, neyther once thinke of di-
uorce. And to that end, let them remember
what is written: *That which God hath ioyned
together, let no man put a sunder.* Likewise, that
nothing but adultrie, may seperate those that
are vnited by marriage.

All other agreements and contracts, made
by mutuall consent, may bee broken and dis-
solved, by the like consent of both parties:
but in the contract of marriage, almightie
God commeth in as a witnesse: yea, hee re-
calleth the promise of both parties, as ioyning
them in that estate.

Pro. 2. 17.

And this doth *Salomon* note, where hee
obiecteth to the Harlot, that shee hath for-
gotten

gotten the covenant or alliance of her God.
But Malachie speaketh more plainly, and
giveth a reason why God punished such hus-
bands, as leaving their lawfull wives, tooke
others: *Because* (saith hee) *the Lord hath bene*
witnesse betweene thee and the wife of thy youth,
against whom thou hast transgressed, yet is shee
thy companion, and the wife of thy covenant. The
promise therefore to God cannot be broken,
but onely by his authoritie

.S. Q. I. d. 11. 12.

Mal. 2. 14.

In the dayes of *Moses*, husbands were easi-
lie & soonie intreated, to forsake their wives,
by giving them a Bill of divorce: yet so farre
was this course from being lawfull, that con-
trariwise, *Iesus Christ* saith: that it was tolle-
rated onely in respect of the hardnesse of hus-
bands hearts, who otherwise would have ve-
ned their wives, and intreated them cruel-
ly.

Math. 19. 8

And this libell containing the cause of di-
vorce, and putting away of the woman, did
justifie her, and condemne the man. For see-
ing it was never given in case of adultrie,
(which was punished with death) all other
causes alledged in the libell, rented to justifie
the woman, and declare, that shee was wron-
fully divorced, and so condemned the hus-
band, as one that contrariet the first institu-
tion of marriage: Wherby *Iesus Christ* con-
demning this corrupte, doth returne the saying.

.S. Q. I. d. 11. 12.

Levit. 24. 10
Iohn. 8. 5.

Mat. 19.8. It was not so from the beginning, and therefore whosoever shall put away his wife, except it bee for whoredome, and marrieth another, commit adultery: and whosoever marrieth her, which is divorced, doth commit adultery with her. So straight is the bond of marriage.

Heereof it followeth, that notwithstanding, whatsoever difficulties, that may arise betweene the husband and the wife, whether it bee long, tedious, and incurable sicknesse of eyther partie: whether naturall and contrarie humours, that breede debate, wrangling, or strife, about household affaires: whether it bee any vice, as the husband to bee a drunkerd, or the wife a slouthfull, idle, or vnthriftie huswife: whether eyther partie forsake the trueth, and profession of religion, do fall to Idolatrie or heresie. Yet still the bond of marriage remaineth stedfast, and not to be dissolued. Neyther may they be seperated, even by their owne mutuall consent. For as the holy Ghost hath pronounced: *That which God hath ioyned together, let no man put a sunder.* And therefore Saint Paul saith, *If any brother haue a wife, that beleueth not, if she bee content to dwell with him, let him not forsake her. And the woman, which hath a husbando, that beleueth not, if hee be content to dwell with her, let her not forsake him.* Also, because some did suppose, that the vnbeleefe in any of the parties,

Mat. 19.6

1 Cor. 7. 12

parties, might breede some pollution or di-
quiet in marriage: hee answereth no: his rea-
son: *For the unbelieving husbande, is sanctified*
by his beleevuing wife: And the unbelieving wife,
by her beleevuing husband. And this he proueth,
by affirming, that the children issuing of such
a marriage, bee holy: that is to say, partakers
of the covenant of God, and consequently
accepted into the fellowship of the Church.

Onely hee addeth this exception: *If the un-*
beleevuing man depart and forsake the beleevuing
wife, shee is not subject to followe him. And yet
must this bee vnderstood, where such depa-
ture miseth, eyther vpon hatred, that he bea-
reth to the true religion, that his wife profes-
seth, or vpon a desire to vse his polluted and
false religion. For herein cannot his wife fol-
lowe him, without danger of defiling and
depriving of her selfe, of the profession of the
truth, together with the food of her soule.

Like wise, where Saint Paul speaking of the
husband and wife, both beleevuers, saith: *If*
the woman depart from her husband, let her re-
maine unmarried, or bee reconciled to her hus-
band. Hee therein meaneth not, that it shall
bee lawfull for the woman, because shee can-
not beare the troublesome nature of her hus-
band, or to abide strife and debate, to de-
part and live as a widdowe: but onely hee
sheweth, that when the husband vpon such

1. Cor. 7. 11.

like occasion, shall put away, or cast off his wife, yet is not free at her libertie to marrie another: but must remaine vnmarried, and labour to bee reconciled. And therefore are those women, which vpon the hard dealing, or troublesome dispositions of their husbands, doo forsake them, greatly to bee reprobued, as thereby giuing occasion of great mischiefes and trouble: As also are those husbands, who vpon like occasion, doo forsake their wives. For seeing nothing may make diuorce, but adultrie, euery purpose and determination, to part vpon any other occasion or reason, is restrained by Gods ordinance, and the lawe of marriage. And for as much, as it is not lawfull for vs to continue in such seperation, the whole course of our liues: Neither is it lawfull so to abide at all, eyther so much as to enter therein. If therefore vpon such occasion, the husband forsake his wife, or the wife her husband, rather then to continue the mischiefes begunne, let them returne together againe, and thinke that the shortest fallies, do least hurt.

Objection.

If they alledge their intreaties in their opinion, intollerable, & their hearts so contrary, that they cannot liue without strife and debate. Also, that being asunder, and quiet in conscience, free from trouble, they may the better apply themselves, & multiply their

time

time in prayer.

The answer is, that such infirmities must not dissolve, or breake the bond of marriage, and their duties to live together? But let them thinke that God hath called the to the exercise of patience, which vpon hartie prayer shall bee graunted them. Answer.

Let them labour each to beare with other, that they may live in peace, and continually pray to GOD, to giue thess grace so to doo.

Let them remember, that the diuell transformeth himselfe into an Angell of light, when by propounding a dutie to live in quiet, and consequently a meane to pray vnto God, for the compassing thereof, hee induceth them to gaine say Gods prohibition, and to seperate that, which God hath ioyned together. For as the coniunction cometh of God, so the seperation and diuorce proceedeth from the diuell.

If they reply, that by living asunder, so that they marry not againe, they breake not the bond of marriage: let them remember, that marriage being ordained for a remedy against fornication, for the generation and bringing vppe of children, and also for a helpe each to other, in mutuall societie, and inseperable conuersation of life;

On 4

1111

yet doth there appeare no token or effect of marriage, in those that live a sunder, albeit they marry not againe. So that the benefite of marriage, consisteth not onely in the procreation of children, but also in the naturall societie of the two diuers sexes. Otherwise it could not bee said, that there were any marriage betweene two old folkes.

This vnion of marriage, yet reacheth vs another dutie, common both to the man and to the wife. Which is, that their goods bee common betweene them. That a common wealth may in some sort bee said to bee happy, where they haue no vse of these wordes: *Me, and thine*. But in marriage especially, they ought not to be heard. If the wife haue brought most goods in marriage, the marriage once consummate and made, her part is gone, and they are gone, and they are made commo: as also are the debtes, whether hers, or her husbands. And therefore can neyther of them say: This is mine, but this is ours. When a woman hath brought great goods, yet may shee not say: I will doe with mine owne what I list: for shee herselfe, is not her owne, but her husbandes. The husband as the head and chiefe guide of the familie, must haue the custodie and chiefe gouernment of the goods in the house: yet may he discharge himselfe of the whole, or of part, as himselfe shall

shall thinke meet and convenient, yet he must remember, that hee treateth her not as a seruant, by giuing her money, as it were in trust; or with condition to returne him a particular account. For the husbands mistrust, doth many times prouoke the woman: and the wifes vaine expecta- cion, breedeth mistrust in the husband: but the faithfull and discrete employment, and good vslage of the wife, and her husbands confidence in her, will procure, that as the goods be common to both, so each alike shall vnderake the custodie and employment of the same.

And hereunto, for a conclusion of this point, wee will yet adde two duties, common both to the husband and the wife. The first, that they daylie pray to God to giue them grace, to liue together in peace and loue, and that each may bee a helpe to others saluation. Let all such as desire to enioy such a felicitie, vnderstand, that they must daily pray to God for the obtaining thereof. And let those that liue in strife & debate, examine themselves, whether they haue no cause to impute their miserable estate, to their neglect of this duty.

The second, consisteth in the practise of the same: which Saint Paul teacheth, saying: *Let the husband be as the head of the church, as himselfe the church, which is his body, of which he is the head, who himselfe saues the church, with the word of his mouth, that he may present it to himselfe a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy, without blemish.* But how? By so enioying the commoditie, and contentation of marriage, that the

I. Cor. 7. 29.

benefit of their coniunction, breeds no hindrance between God & the: likewise, that neither by they be not hindered, or made slacke in any dutie towards God and their neighbours: that also, that no affliction depending on proceeding of marriage, withdrawe them, or force them to resolve of any thing contrary to the union of marriage, and their christian profession, that they bee the children of God.

The particular duties of the husband towards the wife, are: first to protect her, to have regard and care over her, *Eccl. 3. 9.* Secondly, that hee vnfeignedly love her, out of which fountain springeth this dutie, that he must beare with her infirmities, and not by and by to enter into bitterness and wrath.

I. Pet. 3. 7. Col. 3. 16. To the same end *S. Pet.* exhorting husbands to behaue themselves discretely, and with knowledge and wisdom towards their wives, he requirerh of them two things: First, that they never say nor doo any thing, that may justly offend their wives: as some there be, who being prodigall, great spenders, or idle and slacke in their businesse, do cause their wives and children to languish in poverty.

Others, who haunting Tavernes, Ale houses, and gaming, do consume and waste that, which should maintaine their familie.

Others

Others, who drinking home drunke, doe
beate and vex their wives, and so in wra-
sthes them into dispaire: Others, who by
vile and bitter speeches, by threatenings, and
other vnichristian actions: unworthy a hus-
band, doe prouoke their wives, and so stirre
vpp such strife and debate, as doe conuert
the comfort of marriage into an hell. And
Seeing therefore, that the husband is
head, hee ought in such wise done, reason,
and discretion to beare himselfe, that hee
give his wife no iust occasion of offence or
prouocation: yea, hee must remember, that
if the head be drunke, the whole body is
in danger of weake gouernement, even of
lying in the myre.

Secondly, that albeit the wife should
minister iust cause of griefe and displeasure,
yet that the husband should not thereof;
take occasion against his wifes infirmities,
or enter into bitterness, sautes, or dis-
quietnesse: but discreetly, and patiently
beare with her, that so they might quietly
and louingly liue together.

The hurt or weakenesse of any one
member of the body, prouoketh not the
head to wrath or bitterness: but ra-
ther to compassion, and an inclination to
helpe it.

And

And indeede, whereas God hauing created woman the weaker vessell, as Saint Peter moeth did so ioyne her to man, it was not to the end, that her striving with so fraile a vessell, should bruse & breake it: but that by gentle and discrete entreating, hee should quietly enjoy the helpe, that God hath given him. Let him therefore, after the counsell of Saint Peter, so respect her, as one, who albeit shee bee weak, is neuerthelesse a profitable vessell for him. Moreover, let him love and honour her, as one, whom notwithstanding the frailtie of her sexe, God hath so honoured, and lesus Christ so loved, that being together with man, redeemed with his blood, shee is together with her husband, coheire of life everlasting.

1. Pet. 3. 7.

Genes. 2. 18.

A cristall glasse, is a precious and profitable vessell, yet brittle: so is the married woman. For albeit she be brittle, yet is she profitable to her husband, and precious in the sight of God, as a child of God, and member of Christ. As therefore a man doth more carefully take heed of breaking such a glasse, then some earthen or tinne vessell, the one being more base, and the other more strong: so likewise should the husband haue such regard of the frailtie of his wife, that hee may beare with her, and intreate her with gentleness and discretion: that hee may vse her, as a preci-

pretious & profitable vessel, to his comfort and joy. And in as much, as prayer is an excellent service, that God requireth of us, and therewith meanes to purchase his blessings, let the husband discreetly bear with his wife, lest otherwise, through their strife and contention, their prayers (as *S. Peter* saith) might be letted and interrupted. *1. Pet. 3. 7.*

Yet must we not say, but the husband, both may, and ought to tell his wife of her infirmities, that she may amend. But here we are to enter into consideration of sundrie poynts. First, hee is especially to reprove her offences against God: As when *Rachell* said vnto *Jacob*: *Give mee children or else I die.* Hee reprooved her of importunitie, saying: *Am I in Gods steade, who hath withholden from thee, the fruite of thy wombe?* Also when *Iobs* wife said to her husband: *Dost thou abide in thy integrity? Curse God and die.* He wisely reprooved such a wicked speech, saying: *Thou speakest as an unwise woman. What shall wee receive good at the hand of God, and not receive eville?* Secondly, that it be with gentlenesse and testimony of good will: as *Helcana* dealt with his wife *Hanna*, when she mourned because shee had no children. And indeede it is meete, that the husband should reprove his wife lovingly, rather by perswasion, then by force. For as in a great stormie winde, a

Genes. 30. 1.

Iob. 2. 9.

1. Sam. 1.

man lappeth his cloake about him, and holdeth it fast for feare of loosing, but when the winde is downe, and the weather calme, hee letteth it hang easilie: So, when husbands will (as it were) perforce, wrest away their wives infirmities, many of them will obstinately resist, yet contrariwise by sweet words, and louing exhortations, they might be won voluntarily to forsake them.

Thirdly, the husband must seeke diligently to remooue the occasion and stone, whereat his Wife stumbleth, and taketh occasion of grieffe. So when *Sarah* was mooued against *Abraham*, because of *Agar*, & objected vnto him, albeit wrongfully, that he was the cause, that shee contemned her: bearing with his wife, hee remooued the cause of the contention, in suffering her to turne *Agar* out of doores.

Hee must also take heede, that he himselfe be not tainted with the same vice, which he reproveth in his wife, least shee stoppe his mouth, with the reproach of the same fault: but rather by giuing her example by the contrary vertue: let her bee induced and ledde to follow him. In reproofing the wife, the husband must alwaies vse such discretion, that shee bee not brought into contempt: and therefore it shuld neuer bee done in the presence of more then themselves. For as the
meere

Genes. 16.

1.08.16.

1.08.16.

there folly for a husband, to praise and commend his wife in company: so is it dangerous, to checke and reprove her before witness. For indeed thereof it cometh, that women, not being able to beare that disgrace, will reply, and so provoke strife, and dissention in open presence, which will redound to great reproach & offence. And therefore, as the husband must not flatter his wife, so hee must not reprove her before strangers.

A wise husband, and one that seeketh to live in quiet with his wife, must observe these three rules. Often to admonish: Seldome to reprove: and never to smite her. Let the husband also remember, that the infirmities of his wife, must be eyther taken away, or borne withall. So that he, that can take them quite away, maketh his wife farre more commodious and fit for his purpose: and hee that can beare with them, maketh himselfe better, and more vertuous.

The husband is also to vnderstand, that as God created the woman, not of the head, & so equall in authoritie with her husband: so also hee created her not of Adams foote, that she should be troden downe and despised, but hee took her out of the ribbe, that shee might walke ioyntly with him, vnder the conduct and government of her head.

And in that respect, the husband is ~~not to~~ command his wife in manner, as the Master his servant, but as the soule doth the body, as being conioyned in like affection and good will. For as the soule in governing the body, tendeth to the benefit and commoditie of the same: so ought the domination and commandement of the husband ouer his wife, to tende to reioyce and content her.

To conclude: As God hath testified his singular goodnesse vnto man, in creating him an helper to asist him: so let him consider, in how many sortes there is to him a helper, to passe ouer this life in blessednesse. And let this day he seeking of such a benefit receiued at the hands of God, induce and stirre him vp to render thankes, and to dispose himselfe to vse it well, to his owne comfort and saltation: and not to abuse it, to the destruction both of himselfe and his wife. But if hee chanceth (as many doo) vppon troubles and afflictions in marriage, let him remember, that the same do proceede, not properly from marriage, but from the corruptions of the parties married: and for his part, let him study to amend his infirmities and faults, by amendment of life: and with all, pray to God to graunt the like grace vnto his wife, to the end, that the more they recouer the image of God, the more feeling they may haue of
 the

the felicitie of marriage, which Adam and Eve had enjoyed, had they continued; as they were created, in the image of God. And the particular duties of the wife to the husband, are principally these: first, that she be subject vnto him, &c. Secondly, that she be obedient vnto him, &c. These foure speciall duties, are partly touched before, and partly afterwards.

As loue matrimoniall is greatly allowed of God, and much commended of al good men, as an ordinate, holy, and godly loue: so contrariwise, hatred, contention, strife, debate, vniquietnesse & frowardnesse in marriage, highly displeaseth God, and much greoueth all good and godly men. And therefore the diuell, the enemye of all vnitie, concord, and agreement, labourerh by all meanes he can, (especially at the first coming of the married folkes to dwell together) to sowe discension, discord, & to cause them not to agree, but to dislike one of the other, against whom they must diligently watch, by feruent and earnest prayer to God, that the diuell preiudice not against them, by such too earely disagreement. For as two boords at the first, if they be not wel coupled & ioyned together, they neuer are fastned right afterward, but if the first coupling and ioyning together, bee good, then can there afterward no violence drive

The best pol-
lice in marri-
age, is to be-
ginne well.

the boords asunder yea, the which boord doth
sooner breake, then the glowing of the heart to-
githers: euen so the husband and wife, must
bee very carefull and diligent, that their first
collaboration and dwelling together, bee so
uery delectable, and friendly, and not fer-
pered, through any spightfull contention
or discord, so shall the whole estate of their
marriage bee more comfortable, and prof-
per the better, as long as they shall liue. And
though there happen to arise any sparke of
discord betwixt them, yet let them beware,
that at the last there bee not too much dis-
pleasure, disdain, and inconuenience, kind-
led thereby. For if at their first dwelling togi-
ther, there shall fall out such vntowardnesse,
and vncomely discord, then will it now and
then bee breaking out: euen as it fareth with
great woundes, and broken legges, or armes,
which seldome are, so througely healed, but
sometimes they haue paine at the change of
the weather. So likewise, if married tolkes
behaue themselves thus vntowardly and vn-
happily, the one towards the other at the
first, and if iares, and discord, bee once be-
gonne betwene them, the olde canker of
hated, will breed againe, though it bee sca-
led after ward.

Let the one therefore learn betime to be

of Household Government. 205

acquainted with the nature and conditions
of the other, and to apply themselves accord-
ing to the same, in as much as they most
needs dwell together, one to enjoy another,
and the one to live and die with the other,
and so Reddably and unfaulterly to love one
the other, that neyther of them have any
thing so deare, which they cannot be com-
tent to give, & bestowe one vpon the other,
yea, euen their owne life, it needs so re-
quire. And therefore husbands and wives, must
euen at the beginning of their marriage, giue
their diligence, that all iniuries and offences
may bee auoyded: for tender and soft loue
is soone dissolved and broken, and so
So that this nowe loue and coniunction of
the soules, must be nourished with benignity,
sweete, and gentle conuersation, vntill it be
so increased and fastned, that no great storme
be able to dissolve or breake it. And all suspi-
cion must bee at all times, but specially at
the beginning of matrimony eschued and
shunned, least they should first beginne to
hate, or euen they begin to loathe yea, & they
must beware they doe not faulter by suspici-
on, nor conceiue it of any light occasions and
coniectures, for vnto such they in no wise
must giue eare, although there be some
shewe, and great apparance of likely hold

I. King. 12.
7. & c.

Judg. 19. 3
Pro. 15. 1.

Gal. 5. 9.

And this will bee a good means to effect
and worke this: namely, if they accustome
themselves to speake kindly, louingly, and
chearefully one to the other. For as the anti-
cient Counsellors of King Salomon gaue wise
advice and counsell vnto Roboboam King of
Israell, to the end, that hee might winne the
loue and good liking of the people: *Speake
kindly vnto them* (said they) and they will serue
thee for ever after: which counsell not being
followed, great inconuenience & mischief,
after befell vnto him, &c. Euen so likewise, if
the husband be desirous to procure the loue
of his wife, and to winne her to God: or if
the wife be desirous, and would also procure
the loue of her husband, and winne him to
God: then they must drawe on one another,
with sweete & gentle words of loue, speaking
kindly one to another: because *gentle words
doe pacifie anger*, as water quencheeth fire. But
if they shall vse taunts, or words of reproach
and despight, one against another, much hurt
then may ensue thereof: for a little leaven
sourerh the whole lump. And therefore let the
vse to giue one to the other, their durtfull
names and titles, and to eschue and shunne
the contrary, for example: Like as the spight-
full *scribes*, which hated the Lord Iesus, would
not touchsafe to giue him his name, whē they
talked of him, or with him, but to shew their

utter dislike of him, they vsed to say: *In this Iohn. 7. II.*
here? or art thou hee, that wilt do such a thing? 15.35.

is not this hee? &c. Againe whether will hee go, that we shall not find him? They would not say: Is not this Iesus Christ? or the Sonne of God? This is a most despightfull kinde of speaking, and doth bewray aboundance of mallice, that was hidden in their hearts: even so it sometimes falleth out, betwixt the husband and the wife, betwixt the father and the Son, betwixt the maister & the seruant, &c. that they could speake dutifully one to another: but contempt and disdain, anger and malice, will not suffer the one to afford vnto the other, their due names and titles, least they should bee put in minde of those duties, which these names require: whereout Sathan sucketh no small advantage: whereas many times, the very name of husband, or wife, father or sonne, maister or seruant, &c. doth greatly helpe to perswade the mind, and to win the affection: yea, the very mentioning of these names, doo often times leaue a print of dutie behinde in the conscience. Husbands must not forget this poynt, namely, that it is not sufficient for them, to declare, & outwardly make a shewe of a good life, in words and precepts onely, but also in life and deed: so that two things are very necessary for him to rule with all: to wit, wisdom, and exam-

.11.7. v. d. 1

.22.21

ple, and that hee himfelfe fulfill the thing,
 that hee commaundeth to bee done. The
 life and outward conuerfation of a man, whe-
 ther it bee good or euill, doth not onely per-
 fwade, but alfo conftaine and inforce. Wee
 doo fee, how mightie & available, this or the
 like exhortation of a Captain is in the time
 of warre and battell. Oh my Soldier, doo
 that ye fhall fee me doo, the which contempt
 of death in a Captaine, doth fo creep through
 the whole Host, that there is not one, be he
 neuer fo feeble and weake hearted, that doth
 efteme his life, for the which he perceiueth,
 that his Captaine careth fo little for. Thus
 did Chrift with his Apoftles and Martyres,
 draw the world vnto the Chriftian faith; *Leu.*
21. 44. & 19. 2. & 20. 7. and 21. 8. Iohn. 13. 15.
Phl. 3. 17. 1. Tim. 1. 16. 2 Th. 1. 3. 9. For as they
 lived, fo they fpake, & as they fpake, fo they
 died. Therefore, if the husband would haue
 his wife to bee temperate, quiet, chafte, paine-
 full in her calling, religious, &c. then he muft
 bee carefull that hee bee not diftemperd,
 vnquiet, no whoremonger, nor carelefle in
 his calling, nor irreligious, &c. So that if hee
 commaund any thing to bee done, hee muft
 firft looke, that he deny not to doo the fame
 himfelfe, and fo fhall his wife and familie obey
 the fame, and to be the more readier and wil-
 linge to do it, being both honeft and lawfull

to be done. The very name of a wife, is like
the Angel, which stayed Abraham's hand,
when the stroke was coming. If David be
cause he could not expresse the commotion
and comfort of vnitie, & brotherly loue, was
faine to say: *It is how good and how full a thing it
is, for brethren to dwell together in vnitie.* Then
let husbands weigh & consider, how harsh &
bitter a thing it is, for them, & their wives, to
dwell together in enmitie & strife. For the first
yeare after marriage, God would not haue the
husband go to warre with his enemies, to the
end, that he & his wife might learne to know
one anothers conditions & qualities, & so af-
terwards liue in godly peace, & not to warre
one with another, & therefore God gaue and
appoynted, y^e the new married husband that
yeare is to stay at home, & settle his loue, y^e he
might not war & iar after: for y^e God of peace
dwelleth not in the house of war. As a king-
dome cannot stand, if it be deuided: so a house can-
not stand, if it be deuided: for strife is like fire,
which leaues nothing but dust, smoke & ashes
behind it. We read in y^e scriptures of masters
that strooke their seruants, but neuer of any y^e
strooke his wife, but rebuked her, Lot was drunke
when he lay with his daughters in stead of a
wife: & so is he, which striketh his wife instead
of his seruants. The law sheweth how a bod-
man should be corrected, but the wife is like a
iudge, which is ioyned in communion with her
husband, to correct other. P 4 Walk

Genes. 22. 11.

Psalm. 133.

I.

Dent. 24. 5.

Matt. 12. 35.

Genes. 19. 33

Wilt thou strike one in his owne house? no
more, shouldst thou strike thy wife in her
house. Shee is come to thee, as to a sanctua-
ry, to defend her from hurt: and canst thou
hurt thy selfe? Therefore *Abraham* said to
Genes. 13. 8. *Lot, Are we not brethren?* that is: may bre-

thren iarre? but they may say, are we not one?
can one chide with another? can one fight
with another? Hee is a badde Ouse, that wel-
comes his guest with stripes. Doth a King
Pro. 12. 4. trample on his Crowne? *Salomon* calleth the
wife, *The Crowne of her husband*: therefore he
which woundeth her, woundeth his owne
honour. She is a free Cittizen in thine house,
and hath taken the peace of thee, the first day
of her marriage, to holde thy hands, till shee
Genes. 2. 23 release thee againe. *Adam* saith of his spouse,

Epbes. 5. 19. *This is flesh of my flesh. But no man* (saith *Paul*)
ever hated his owne flesh. So then, if a man aske
whether hee may strike his wife? God saith
nay: thou must not hate thy wife: for no man
hath his own flesh: shewing, that he should
not come neere blowes, but thinke his wrath
too much.

Some husbands are woont to say, that they
will rule their wives, whatsoeuer they bee, or
howsoeuer they came by them, and that it is
in the hand and power of the husband: what
and of what qualities and conditions she shall
bee. True it is, that a great part of this doth
rest

rest and lie in the husband, so that hee vnderstand as hee ought to doo, that marriage is the supreme and most excellent part of all amitie and friendship: and that it fitteth differeth from tyranny, the which doth compell men to obey. Truly it may force the body, but not the will, in the which all love and amitie doth consist and stand: the which if it bee drawne and forced, doth resist, and bowe like a palme tree, to the contrary part. And the husband may assure himselfe, that there cannot be any quiet marriage or vnite, where hee and his wife, doth not agree in will and minde: the which two, are the beginning and seate of all amitie and friendship. And such husbands, as doo bragge, and thinke themselves able to rule, and ouer-rule their wiues: by that time they haue proceeded and gone a little further, they shall well feeble and perceiue themselves to bee beguiled, and finde that thing to bee most hard and intricate, the which to bee done, they esteemed most light and easie.

Some husbands there bee, that through euill and rough handling, & in threatening of their wiues, haue and vse them not as wiues, but as their seruants. And yet surely they are but very fooles, that iudge and thinke matrimony to bee a dominion. For such as would bee feared, do afterwards pittiously lament

and complaine, that they can finde no love in their wives, whose love and amitie, through their owne cruelne and hard dealing, they have turned into hatred. And whereas, at the beginning, they glorying and cracking thus crackly, to bee their wives masters, they have now purchased vnto themselves, a most miserable & lamentable life in time to come: feeling now, that all love & pleasure is cast aside, and compassed with feare and suspicion, hatred and sorrowe. Surely, if a husband (as nature, reason, and the holy scripture, do witness) bee the head ouer his wife, and God their father: there ought to bee betwene them, such societie and fellowship: yea, and greater, then is betwene the father and his sonne, and not such as is betwene the master and the seruant.

And amongst many reasons, that may be vied to perswade the husband and wife to lue together, louingly, quietly, and christiandy, this is not y least: namely, that for as much as neyther of the, is certaine how long they shal lue together, and then the partie that ouerliueth purposing to marry again, & hauing bin churish, toward, &c. with his former wife: or the with her first husband, which their so hard dealing one with the other before, being knowne, will (no doubt) be an occasion, that they shal not speed & match so well, as other
wife

wile they might, if they had beloved them-
selves peaceably, and dutifully in their first
marriage.



What the dutie of a wife is towards her husband.



His dutie is comprehended
in these three poynts. First,
that she reuerence her hus-
band. Secondly, that she sub-
mit herself, and be obedient
vnto him. And lastly, that she
do not weare gorgeous apparrell, beyond her
degree & place, but her attire must be come-
dy and sober, according to her calling.

The first poynt is proued by the Apostles,
Peter and Paul: whereby they set forth the
wifes duties to their husbands, commanding
them to be obedient vnto them, although
they be prophane and irreligious, and that
they ought so to do, so much the more, that
by their honest life and conuersation, they
might win the to the obedience of the Lord.

Now

1. Pet. 3. 1.
Ephes. 5. 22.
Col. 3. 18.
1. Cor. 7. 3.

Now for so much as the Apostle would
 haue Christian wives, that are matched with
 vngodly husbands, and such as are not yet
 good Christians, to reuerence & obey them:
 much more they should shewe themselves
 thankfull to God, and willingly and dutie-
 fully performe this obedience and subiecti-
 on, when they are coupled in marriage, with
 godly, wise, discrete, learned, gentle, louing,
 quiet, patient, honest, and thrifric husbands.
 And therefore they ought euermore to reue-

Wives must be seruiceable and obedient vnto their husbands, & stand in a reuerend awe of them. *Ephes. 5.33.*

reuerence them, and to endeavour with true obe-
 dience and loue to serue them, to bee loath in
 any wise to offend them: yea, rather to bee
 carefull & diligent to please the, y^e their soule
 may blesse them. And if at any time it shall
 happen, that the wife shall anger or displease
 her husband, by doing or speaking any thing
 that shall grieve him, she ought neuer to rest,
 vntill shee hath pacified him, and gotten his
 fauour againe. And if hee shall chance to
 blame her without a cause, and for that which
 shee could not helpe or remedy (which thing
 sometimes happeneth euen of the best men)
 yet shee must beare it patiently, and giue him
 no vncomely or vnkinde woords for it: but in-
 steadmore looke vpon him, with a louing and
 chearefull countenance, and so rather let her
 take the fault vpon her, then seeme to bee
 displeased.

of Household Government.

213

Let her bee alway merry and cheerefull in
his company, but yet not with too much
lightnesse. Shee must beware in any wise
of swelling, powting, lowring, or frowning,
for that is a token of a cruell, and vnloving
heart, except it bee in respect of sinne, or in
time of sicknesse.

Chearefull in
countenance.

Shee may not bee sorrowfull, for any ad-
uersitie that God sendeth: but alwayes to be
carefull, that nothing be spilt, or go to waste,
through her negligence. In any wise, see that
she be quick and cleanly about her husbands
meate and drinke, and to prepare him the
same, according to his diet in due season. Let
her shewe her selfe in worde and deede, wise,
humble, courteous, gentle, & loving towards
her husband, and also towards such as he doth
loue: and then shall shee leade a blessed life.
Let her shewe her selfe, not onely to loue no
man so well as her husband, but also to loue
none other at all, but him, vnlesse it bee for
her husbands sake.

Gen. 37.9.

Wherefore let the wife remember, that (as
the Scripture reporteth) shee is one body
with her husband, so that shee ought to loue
him none other wise then her selfe: for this is
the greatest vertue of a married woman, that
is the thing that wedlocke signifieth & com-
mendeth, that the wife should reckon, to haue
her husband, for both father, mother, brother,

21. CI. 1001

Gen. 2.23.

24.

Math. 19.5.

1. Cor. 6.16.

Eph. 5.31.

How the wife
ought to be.

haue her selfe

unto her hus-
and band.

ni illustrat
consequence

and sister: like as Adam was unto Eve; and
as the most noble and chaste woman *Andreas*
muske said; her husband *Hector* was unto
her.

Then are unto me both father and mother.

*Myne owne deare husband, and well belov-
ed brother.*

And if it be true, y men do say, that friend-
shippe maketh one heart of two: much more
truly and effectually, ought wedlocke to do
the same, which farre passeth all manner, both
friendship and kindred. Therefore, it is not
said, that marriage doth make one man, or
one minde, or one body of two, but clearly
one person: Wherefore matrimony requi-
reth a greater dutie of the husband towards
his wife, and the wife towards her husband,
then otherwise they are bound to shewe to
their parents.

Rom. 12.15

The Apostle biddeth, *to reioyce with them
that reioyce, and weepe with them that weepe.*

With whom should the wife reioyce, rather
then with her louing husband? Or with whom
should shee weepe and mourne, rather then
with her owne flesh? *I will not leave thee* (saith
Elsa to Eliah: so shee should say, *I will ne-
ver leave him, till death.* *Reare one another*

Gale

written (saith Paul.) *Who shall beare one*

ano-

another's burden, if the wife doo not beare
the husband's burthen. Wicked husband
comforted her husband in his sicknesse, and
if some wife sought for his health; although
shee was as bad as he. God did not bid Sarah
leave her father and countrey, as hee did bid
her husband, yet because shee had little com-
fort in him, she left her too; the wing that shee
was comely, not onely to her play-fellow;
but his yoke-fellow too. Before any other
word she is called a Helper, to helpe him in
his labours, to helpe him in his troubles, to
helpe him in his sicknesse, like a woman in
sorrow, sometime with her strength, and some-
time with her counsell: for sometime as God
comforted the strong, by the foolish, and the
strong by the weak, so he teacheth the wise
by the foolish, and helpeth the strong by the
weak. Therefore Peter saith: *Hebideare
stronge to the conuersation of the weak:* which
hee should say; sometime the weaker vessel
is the stronger vessel; and a weak man may
take counsell of a strong, as Naaman was coun-
sed by his servant. The strong man's counsell
made her husband recover. Prophet says in
house 58: *He that is a counsellor, make his husband
stronge.* The Church of the Jewes for shee had
been better helpe to their husbands, the their
husbands have bene to her: for it pleased god
to prouoke the wise with the foolish, as he did
the Jewes with the Gentiles

RK 12. 17
1. Cor. 12. 27
Genes. 12. 1

Genes. 2. 18

1. Cor. 12. 27

1. Cor. 12. 27

1. Pet. 3. 1

1. Pet. 3. 1

1. Pet. 3. 1

1. Pet. 3. 1

1. Pet. 3. 1

1. Pet. 3. 1

1. Pet. 3. 1

1. Pet. 3. 1

Be-

Beside a helper, shee is called a Comforter
 and therefore the man is bid to reioyce in
 his wife: which is as much to say, that wives
 must be the reioycing of their husbands, even
 like David's harpe, to comfort Saul: A good
 wife therefore is knowne, when her wordes
 and doctes, and countenances, are such as her
 husband loveth. She must not examine whe-
 ther hee bee wife, or simple, but that shee is
 his wife, and therefore they that are bound,
 must obey: as *Abigail* loved her husband,
 though hee were a foule, churlish, and cruel
 conditioned: for the wife is as much despised,
 for taking rule over her husband, as hee
 for yielding it vnto her. Therefore we saie,
 that a mankinde woman is a mistress: that is,
 halfe a woman, and halfe a man. It becometh
 not the mistresse to bee a maister, no more
 then it becometh the maister to bee Mis-
 tresse: but both must saile with their owne
 winde, and both keepe their standing. And
 lastly, wee call the wife *Housewife*: that is,
 house-wife, not a street-wife, one that gad-
 deth vp and downe, like *Tamar*: nor a field-
 wife, like *Deborah*: but housewife: to shew that
 a good wife, keepeth her house, and therefore
Paul biddeth *Timar*, to exhort women that
 they bee chaste, and keeping at home: pre-
 ferably after chaste, hee saith, keeping at home
 though home were chastities keeper.

Pre-5.19.

1. Sam. 16.

23.1.

2. Sam. 2.3.

1. Sam. 2.3.

7.1.10.

1.2.10.

Gen. 3.14.

Gen. 3.1.

Why women

are called

housewives.

Tim. 2.5.

1.2.10.

1.2.10.

And therefore *Salomon* depainting, and describing the qualities of a whore, setteth her at the doore, now sitting vpon her staull, now walking in the streetes, now looking out of the window: like cursed *Iezabel*, as if shee held forth the glasse of temptation, for vantage to gaze vpon. But chastitie careth to please but one, and therefore shee keepes her closet, as if shee were still at prayer.

The Angell asked *Abraham*, where is thy wife? *Abraham* answered: she is in the tent. The Angell knewe where shee was, but hee asked, that hee might see how women in olde time, did keepe their tents, and houses. It is recorded of the *Sennanite*, that shee did aske her husband leaue to go vnto the Prophet, though shee went to a Prophet, and went of as good errand, and for his cause, as much as her owne: yet shee thought it not meet to go farre abroad, without her husbands leaue.

The second poynt is, that wiues submitte themselves, and bee obedient vnto their owne husbands, as to the Lord, because the husband is by Gods ordinance, the wiues head: that is, her defender, teacher, and comforter, and therefore shee oweth her subiection to her husband, like as the Church doth to Christ, and because the example of *Sarah*, the mother of the faithfull, which obeyed *Abraham* and called him Lord, moueth them therunto.

bind

Q

This

Pro. 7. 12.

2. King. 9.

30.

Genes. 18. 9

2. King. 4. 22

Ephes. 5. 22.

23.

1. Cor. 11. 2.

and 14. 3. 4.

Genes. 18. 12.

1. Pet. 3. 6.

This poynt is partly handled before in the first poynt, as in the dutie of the husband to the wife.

- Ephes. 5. 24.* As the Church should depend vpon the wisdom, discretion and will of Christ, and not followe what it selte listeth: so must the wife also submit and apply her selfe, to the discretion and will of her husband: even as the government and conduct of euery thing resteth in the head, not in the bodie. *Moses* writeth, that the Serpent was wise above all beastes of the field: and that did hee declare in assaulting the woman, that when hee had seduced her, shee might also seduce and deceiue her husband. Saint *Paul* noting this, among other the causes of the womans subiection: doth sufficiently shewe, that for the auoyding of the like inconueniences, it is gods will, that shee should bee subiect to her husband, so that shee shall haue no other discretion or will, but what may depend vpon her head. As also the same *Moses* saith: *Thy desire shall bee subiect to thy husband, and hee shall rule ouer thee.* This dominion ouer the wifes will doth manifestly appeare in this, y God in old time ordained, that if the woman had vowed any thing vnto God, it should notwithstanding rest in her husband to disauow it.
- Numb. 30. 7.*

So much is the wifes will subiect to her husband:

band: yet is it not meant, that the wife should not employ her knowledge and discretion, which God hath given her, in the helpe, and for the good of her husband. But alwaies it must be with condition to submitte her selfe vnto him, acknowledging him to be her head, that finally they may so agree in one, as the coniunction of marriage doth require. Yet as when in a Lute, or other muscall instrument, two strings cōcurring in one tune, the sound neuerthelesse is imputed to the strongest and highest: so in a well ordered household, there must bee a communication, and consent of counsell and will, betweene the husband and the wife: yet such, as the counsell and commandement may rest in the husband.

True it is, that some women are wiser and more discrete, then there husbands. As *Abigail* the wife of *Naball*, and others. Whereuppon *Salomon* saith: *A wise woman buildeth up the house, and blessed is the man, that hath a discreet wife.* Yet still a great part of the discretion of such women, shall rest in acknowledging their husbands to be their heads, and so vsing the graces that they haue receiued of the Lord, that their husbands may bee honoured, not contemned, neyther of them, nor of others, which falleth out contrary, when the wife will seeme wiser then her husband.

Pro. 16. 1. & 18. 22. and 19. 14. & 31. 10-12.

So that this modestie & gouernment, ought to bee in a wife: namely, that shee should not speake but to her husband, or by her husband. And as the voyce of him that soundeth a trumpeter, is not so lowde, as the sound that it yeeldeth: so is the wisdom and word of a woman, of greater vertue and efficacie, when all that shee knoweth, and can doo, is, as if it were said and done by her husband.

The obedience that the wife oweth to her husband, dependeth vpon this subiection of her will and wisdom vnto him. As *1. Pet. 3. 6. Ephes. 5. 33. Ester. 1. 1. 2, &c. 12.* So that women may not prouoke their husbandes by disobedience, in matters that may be performed without offence to God: neither to presume ouer him, eyther in kindred or wealth, or obstinately to refuse in a matter that may trouble household peace and quiet. For disobedience begetteth contempt of the husband, and contempt wrath, and is many times the cause of troubles betweene the man and the wife. If the obedience importeth any difficultie, shee may for her excuse, gently propound the same: yet vpon condition to obey, in case the husband should persist in his intent, so long as the discommoditie importeth no wickednesse. For it is better to continue peace by obedience, then to breake it by resistance. And indeede it is naturall in the
mem-

members, to obey the conduct and government of the head. Yet must not this obedience so farre extend, as that the husband should command any thing contrary to her honour, credite, and saluation, but as it is comely to the Lord: *Col. 3. 18. Ephes. 22.* Therefore, as it were a monstrous matter, and the means to overthrow the person, that the body should, in refusing all subiection and obedience to the head, take vpon it to guide it selfe, and to commaund the head: so were it for the wife to rehell against the husband. Let her then beware of disordering and perverting the course, which God in his wisdom hath established: and with all let her vnderstand, that going about it, she riseth not so much against her husband, as against God. And that it is her good, and honour, to obey God in her subiection and obedience to her husband. If in the practise of this dutie, she finde any difficultie or trouble, through the inconsiderate course of her husband, or otherwise: let her remember, that the same proceedeth not of the order established by the Lord, but through some sinne afterward crept in: which hath mixed gaul among the hony of the subiection and obedience, that the woman should haue enioyed in that estate, wherein together with Adam, she was created after the Image of God. And so let her humble her selfe

in the sight of gods, & be well assured that her
 submission and obedience, is acceptable unto
 him. Likewise, that the more that the image
 of God is restored in her, and her husband,
 through the regeneration of the holy Ghost,
 the less difficult shall she finde in that sub-
 mission and obedience, as many in their mar-
 riage have in deed tried, to their great con-
 fortment and consolation.

Further, there is a certaine discretion and
 wisdome required of women to please the nar-
 ure, inclinations and manners of their hus-
 bands, so long as the same imports no wicked-
 nesse. For as the looking-glasse, how so ever
 faire and beautifullly adorned, is nothing
 weerd, if it shew that countenance sad which
 is pleasant: or the same pleasant, that is sad:
 so the woman desireth no commendation,
 that as it were contrariety her husband, who
 hee is merry, she weeth her selfe sad, or in his
 he is best reverend her mirth: for as men should
 obey the Lawes of their Cities, so women
 the manners of their husbands.

To some women, a becke of her husband,
 is sufficient to decline, that there is somewhat
 amisse, that displeaseth him, and specially if
 shee beare her husband any reverence. For
 an hee it maye be had no need of any grea-
 ter staffe, but of our word or our faire coun-
 tenance.

A chaste, a modest, and a chaste woman
that loveth her husband, much as she loveth her
house as a remembrance, that the husband that
loveth his wife, cannot so well like of the sight
of any capell as of his wife in his house.
Has the woman that goeth from house to
house, to pray, to counsel her self, her
husband, and her families: *Thy*. But there
are four reasons, why the woman is to go
abroad. First, to come to holy meetings, ac-
cording to the duty of goodliness. The se-
cond, to visit such as stand in need, and the di-
ties of love and charity do require. The
third, for employment & provision in house-
hold affairs committed to her charge. And
lastly, with her husband, when he shall re-
quire her. *Genoss 200. II. &c.*

This civil and upright life, that some wo-
men have, and pass with their husbands, is
not so much for that they commit with, and
in their persons, as for that they speak
with their tongues. If the wife would keepe
silence, while her husband beginneth to chide,
he should not have so violent dinner, key-
then hear the wooll's supper: which surely is
quitting for at the same time, that the husband
beginneth to utter his griefe, the wife then
beginneth to scold and chafe: whereof good
follow, then & then, most unadvisedly they
come to hilly griefes, more be like the chry-

The wife must
keepe a good
tongue.

When the
wife doth
hold her
peace, she
keepe the
peace. The cause of
domesticall
combats.

in the light of god, & be wel assured, that her subiection and obedience, is acceptable vnto him. Likewise, that the more that the image of God is restored in her, and her husband, through the regeneration of the holy Ghost, the lesse difficultie shall she finde in that subiection and obedience, as many in their marriage haue in deede tried, to their great contentment and consolation.

¶ Further, there is a certaine discretion and desire required of women to please the nature, inclinations and manners of their husbands, so long as the same imports no wickednesse. For as the looking-glasse, how so euer faire and beautifully adorned, is nothing woorth, if it shew that countenance sad, which is pleasant: or the same pleasant, that is sad: so the woman deserueth no commendation, that (as it were) contrarying her husband, when hee is merry, sheweth her selfe sad; or in his sadness vttereth her mirth: for as men should obey the Lawes of their Citties, so women the manners of their husbands.

To some women, a becke of her husband, is sufficient to declare, that there is somewhat amisse, that displeaseth him, and specially if shee beare her husband any reuerence. For an honest matrone hath no need of any greater staffe, but of one word or one lowre countenance.

More-

Moreover, a modest and chaste woman that loveth her husband, must also love her house, as remembring, that the husband that loveth his wife, cannot so well like of the sight of any tapestrie, as to see his wife in his house. For the woman that gaddeth from house to house, to prate, confoundeth her selfe, her husband, and her familie: *Th. 2. 5.* But there are foure reasons, why the woman is to go abroad. First, to come to holy meetings, according to the dutie of godlineſſe. The second, to visit such as stand in need, as the dutie of love and charitie doo require. The third, for employment & provision in household affaires committed to her charge. And lastly, with her husband, when hee shall require her, *Genes. 20. 1.* &c.

The euill and vnquiet life, that some women haue, and passe with their husbandes, is not so much for that they commit with, and in their persons, as it is for that they speake with their tongues. If the wife would keepe silence, when her husband beginneth to chide, he should not haue so vnquiet dinners, neyther (hee the worse supper: which surely is not so, for at the same time, that the husband beginneth to utter his griefe, the wife then beginneth to scold and chafe: whereof doth follow, y^e now & then, most vnaturally they come to hardy gripes, more beastlike, the chris-

The wife must keepe a good tongue.

When the wife doth hold her peace, she keepeth the peace.

The cause of domesticall combats.

which their so doing, is both a great shame, and a foule discredit to them both.

Silence be-
commeth a
woman.

Lacke of
knowledge of
Gods word, is
the principall
cause why
wiues do not
their dutie to
their husbands

The best meanes therefore, that a wife can vse to obtaine, and maintaine the loue and good liking of her husband, is to bee silent, obediēt, peaceable, patient, studious to appease his choler, if he be angrie, painefull & diligēt in looking to her businesse, to be solitarie and honest. The chiefe & special cause, why most women don faile, in not performing this dutie to their husbands, is, because they be ignorant of the word of God, which teacheth the same, and all other duties: and therefore their soules & consciences, not being brought into subiection to god and his word, they can neuer vnull then, yeele and performe true subiection and obedience to their husbands, and behaue themselves so euery way, as christian wiues are in dutie bound to do.

But if wiues be not so dutifull, seruiceable, and subiect to their husbands, as in conscience they ought, the onely cause thereof, for the most part, is, through the want and neglect of the wife, discreet, and good government, that should bee in the husbands, besides the want of good example, that they should giue vnto their wiues, both in word and deed. For as the common saying is: Such a husband, such a wife: a good lacke maketh a good Gill.

For

For so much as marriage maketh of two persons one, therefore the love of the husband and wife, may the better be kept and increased, and so continued, if they remember the duties last spoken of, as also not forget these three poynts following. They must bee of one heart, will, and minde, and neyther to upbrayde, or cast the other in the teeth, with their wants and imperfections any waies, or to pride themselves in their gifts, but rather the one to endeuour to supply the others wants, that so they both helping and doing their best together, may bee one perfect body.

One heart & one will.

How the love, faithfulness, and dutie of married folke, may be kept and increased

2. It doth greatly increase love, when the one faithfully serueth the other, when in things concerning marriage, the one hideth no secrets nor privacies from the other, and the one doth not utter or publish, the frailties or infirmities of the other: and when of all that euer they obtaine or get, they haue but one common purse together, the one looking vppe nothing from the other: and also when the one is faithfull to the other, in eating, drinking, and so in all their necessities and affaires. Likewise, when the one harkneth to the other, and when the one thinketh not scorne of the other, and when in matters concerning the government of the house, the one will be counselled and aduised by the other.

And alwaies the one, to be louing, kinde,
cunctous, plaine, and gentle in words, man-
ners and deedes.

3. Let the one learne euer to be obsequi-
ous, diligent, and seruiceable to the other, in
al other things. And this wil the sooner come
to passe, if the one obserue and marke, what
thing the other can away withall, or cannot
away withall: & what pleaseth or displeaseth

them. And so from thenceforth to doo the
one, and to leaue the other vndone.

And if one of them bee angrie and of-
fended with the other, then let the partie grie-
ued, open and make known to the other, their
griefe in due time, and with discretion. For

the longer a displeasure, or euill will, rageth
in secrete, the worse will bee the discord.

And this must bee obserued, that it bee done
in a fitt and convenient time: because there
is some season, in the which, if griefes were
shewed, it should make greater debate. As
if the wife should go about to tell or admonish
her husband, when hee is out of patience, or
mooued with anger, it should then bee no fit
time to talke with him.

Y. Sam. 25. 36
37.

Therefore *Abigail*
perceiuing *Naball* her husband to bee drun-
ken, would not speake to him vntill the mor-
ning.

Both the husband and wife must remem-
ber, that the one be not so offended and dis-
pleased,

pleased, with the manners of the other, that
they should thereupon forsake the compa- *I. Cor. 7. 10.*
ny one of the other: for that were like to one *II, 12, 13,*
that being stung with the Bees, would there- *14. 15. 16.*
fore forsake the hony. And therefore no man *Matb. 19. 6*
may put away his wife for any cause, except *Matb. 19.*
for whoredome, which must bee duly proo- *9. & 5. 33.*
ued before a lawfull Iudge. But all godly and *Luke. 16. 18.*
faithfull married folkes, are to commend their
state and marriage to God, by humble and
feruent praier, that he for his beloued sonnes
sake, would so blesse them and their marri-
age, that they may so christianly, and duti-
fully agree betweene themselves, that they
may haue no cause of any seperation or di-
uorcement. For like as all manner of medi-
cines (and specially as they that go highest
death, as to cut off whole members, &c.) are
very loathsome and terrible: euen so is di-
uorcement indeede a medicine, but a peril-
ous and terrible medicine.

Therefore every good christian husband
and wife, ought withall care and heedeful-
nesse, so to liue in marriage, that they haue
no neede of such medicine.

As the holy scripture maketh mention of
many wiues & women, that were wicked and
vngodly, as partly may be seen by these quo-
tations: *I. King. 11. 1. 2. Pro. 21. 9. 22. 14 & 25. 24.*
& 27. 15. Eccles. 7. 28. 30.

So contrariwise, the same sacred Scripture also commendeth vnto vs many women, that haue beene deuout, religious, and vertuous; as partly is manifest by that which hath already been said: & also by these places of scripture, *Ruth*. 3. 11, *1 Sam.* 25. 3. *Pro.* 14. 1. and 31. 10. *Math.* 23. 1. 8. 9. 10. *Luke* 8. 2. 3. and 23. 55. 6. and 24. 1. *Act.* 16. 14. 15. and 1. 14. and 17. 4. and 9. 36. 39. 2. *Iohn.* 1. 2. *Tim.* 1. 5.

And whosoever shall obserue it, in the reading of the word of God, shall finde, that it speaketh of the praise of as many, and moe good women, as men: yea, and wee are perswaded, that if at this day, a due suruey should bee taken of all men and women, throughout her Maiesties dominions, that there would bee found in number, moe women, then are faithfull, religious, and vertuous, then men.

The wife ought to obey her husband in all things, that be honest and agreeable to Gods word.

Now, if a wife be desirous, to knowe how farre shee is bound to obey her husband, the Apostle resolueth this doubt, where he saith: *Ephes.* 5. 22. saying: *Wives, submit your selves vnto your husbands, as to the Lord.* As if he had said: *Wives cannot bee disobedient to their husbands, but they must resist God also, who is the author of this subiection, and that she must regard her husbands will, as the Lords will: but yet withall, as the Lord commandeth one, that which is good and right: so she should obey her husband in good and right,*
or

or else shee doth not obey him as the Lord,
but as the tempter. The first subiection of
the woman beganne at sinne: for when God
curfed her, for seducing her husband, when
the serpent had deceiued her, he said: *He shall
haue authoritie ouer thee.* And therefore, as the
man named all other creatures, in signe that
they should bee subiect to him, as a seruant,
which commeth when his maister calleth
him by his name: So he did name the woman
also, in token that shee should bee subiect to
him likewise. And therefore *Assuerus* made a
lawe, that euery man should beare rule in his
owne house, and not the woman. Because
shee sinned first, therefore shee is humbled
most: and euer since, the daughters of *Sarah*
are bound to call their husbandes Lords, as
Sarah called her husband: that is, to take the
for heads and gouernours.

Genes. 3. 16.

I. 2. 21.

Heb. 1. 20.

22.

Numb. 30. 7.

8. 9.

I. Pet. 3. 6.

Iudg. 19. 26.

Amongst the perticular duties, that a chri-
stian wife ought to performe in her familie,
this is one: namely, that it belongeth to her,
to nurse her owne children, which to omitte,
and to put them forth to nursing, is both a-
gainst the lawe of nature, and also against the
will of God: besides, it is hurtfull both for
the childe bodie, and also for his witte: and
lastly, it is hurtfull to the mother her selfe, and
is an occasion, that she falleth into much sick-
nesse ther eby.

It is a speciall
dutie of a mo-
ther, to giue
her children
sucke her selfe.

First,

First, Nature giueth milke to the woman, for none other end, but that shee should bestowe it vpon her childe. Wee see by experience, that every beast, and every foule, is nourished and bred of the same, that did bear it: onely some women loue to bee mothers, but not nurses. And as every tree doth cherish & nourish, that which it bringeth forth: euen so also, it becometh naturall mothers, to nourish their children with their owne milke.

1. Tim. 5. 10

2. Secondly, the examples of the scriptures are many, that prooue this. As *Sarah*, who nursed *Isaacke*, though she were a Princess, and therefore able ynough to haue had others to haue taken that paines: as also hauing beene a beautifull woman, euen in olde age, being of great yeares, yet shee her selfe nurseth and giueth sucke to her sonne.

Genes. 22. 7

1. Sam. 1. 23

Exod. 2. 8

Indg. 13. 24

Cant. 8. 1

Psal. 22. 9

Math. 2. 14

Luke 2. 7. 12

Also *Anna*, whom the holy Ghost hath left it recorded, as a commendation vnto her, for that shee nursed her owne sonne *Samuell*. So when God chose a nurse for *Moses*, hee ledde the Hand-maid of *Pharaohs* daughter to his mother, as though God would haue none to nurse him, but his mother. Likewise after, when the Sonne of God was borne, his father thought none fitte to bee his nurse, but the virgine his mother. It is a commendation of a good woman, and set downe in the full

first place, as a principall good worke in a widow, that is well reported of, if she haue nursed her children. 1. Tim. 5. 10

And therefore such as refuse thus to doe, may well and fitly bee called mee & unnatural mothers: yea, in so doing they make themselves but halfe-mothers, and so breake the holy bond of nature, in locking vp her breast from her childe, and deliuering it forth like the Cuckoo, to bee hatched in the Sparrowes nest.

3. Againe, the childrens bodies, be commonly so affected, as the milke is, which they receiue. Now, if the Nurse be of an euil complexion, and as she is affected in her bodie, or in her minde, or haue some hidde discafe, the child sucking of her breast, must needs take part with her. And if that be true, which the learned do say, that the temperature of the minde, followes the constitution of the bodie, needs must it bee, that if the nurse be of a naughtie nature, the childe must take thereafter. Yet if it bee, that the Nurse bee of a good complexion, of an honest behaviour: (whereas contrariwise, Maydens that haue made a scape, are commonly called to bee Nurses) yet can it not bee, but that the Mothers milke, should bee much more naturall for the child, then the milke of a stranger.

As

CI. 2. m. T. 1

As by experience, let a man bee long accustomed to one kind of drinke, if the same man change his aire, and his drinke, hee is like to mislike it. As the egges of a Henne are altered vnder a Hawke: Neuerthelesse, such women, as bee oppressed with infirmities, diseases, want of milke, or other iust and lawfull causes, are to be dispensed withall, but whose breastes haue this perpetuall drought? Forsooth it is like the Gowte, no beggers may haue it, but Cittizens or gentlewomen. In the 9. of *Hosea*. verse. 14. dry breastes are named for a curse. What a lamentable happe haue Gentlewomen, to light vppon this curse, more then other? sure if their breastes bee dry (as they say) they should fast & pray together, that this curse might bee remooued from them.

4. And lastly, that it is hurtfull to the mothers themselves, both Phisicians can tel, and some women full oft haue felt, how they haue beene troubled with sore breastes, besides other diseases, that happen to them, through plentie of milke.

The wife is further to remember, that God hath giuen her two breasts, not that she should employ and vse them for a shew, or of ostentation, but in the seruice of God, and to bee a helpe to her husband, in suckling the childe common to them both. Experience teacheth, that

that gold converteth her blood into the milke, wherewith the child is nursed in the mothers wombe. Hec bringeth it into the breasts, furnished with nipples, convenient to minister the warme milke vnto the childe, whom hee indueth with industrie, to drawe out the milke for his owne sustenance.

The woman therefore, that can suckle her childe, and doth it not, but refuseth this office and dutie of a mother, declareth her selfe to bee very vnthankfull to God, and (as it were) forsaketh and contemneth the fruite of her wombe. And therefore the brute beasts lying vpon the ground, and granting not one nipple or two, but sixe or seuen, to their yong ones, shall rise in iudgement against these daintie half-mothers, who for feare of wrinkling of their faces, or to auoyd some small labor, do refuse this so necessary a dutie of a mother due to their children.

The properties due to a married wife, are, that shee haue grauide when shee walketh abroad: wisdom to gouerne her house: patience to suffer her husband: loue; to breede and bring vp her children: courteous towards her neighbours: diligence to lay vp, and to keepe such goods as are with in her charge: a friend of honest company, and a greater enemy of wanton and light toyes.

R

I. So

So then, the principall duties of the wife
 is, first to be subject to her husband, *Ephes. 5.
 22. Col. 3. 18. 1. Pet. 3. 1.* To be chaste and chamefaste, modest
 and silent, gently and discrete. To keepe her selfe at home, for the
 good gouernment of her familie, and not to
 stry abroad, without iust cause. Here it is not to bee pretermitted, but
 that we must say somewhat touching men &
 women, that bee twise married; and so be-
 come Step-fathers, and Step-mothers. Such
 husbands and wiues as marry againe, after the
 death of their first wiues, or first husbands, are
 carefully to remember, that they do not dis-
 please their wiues, or their husbands, which
 they now haue, by ouermuch rehearsing of
 their first wife, or first husband. For the course
 and condition of the world is such, that hus-
 bands & wiues do account & recouer things
 past, better then things that be present. And
 the reason is, because no commoditie or fel-
 citie is so great, but it hath some grieue and
 displeasure, & also some bitterness mingled
 with it: which so long as it is present, grieu-
 eth vs sore, but when it is once gone, it lea-
 ueth no great feeling of it selfe behind it: and
 for that cause, we seeme to be lesse troubled
 with sorrowes & discomforts past, then with
 those that are present. Also age stealeth and
 commeth on a pace, which causeth both men
 and

Stepfathers &
 Stepmothers
 their duties.

The husband
 and wife, must
 so praise his
 first wife, and
 she her first
 husband, so as
 it be not done
 to the offence
 or reproach of
 eyther to the
 other.
 Iealousie,
 which is the
 suspecting of
 adukrie in the
 married par-
 ties, ought
 wisely & care-
 fully to be
 suppressed on
 both parties,
 without appa-
 rant matter.

and womē, to be the lesse able to sustaine & indure troubles and griefes now, then before: Therefore such men and women, as be twice married, and be wise and religious, ought not to esteeme their wife, or husband, which is dead, better, then her or him, which they enioy now alieue: remembring the common proverbe: That we must liue by the quicke, and not by the dead: & that we must make much of that we now haue. Let the name of Step-father and Step-mother, admonish and put them in mind of their dutie towards the children of the one, & the other: for Stepfather and Stepmother, doth signifie a sted-father and a sted-mother: that is, one father, or one mother-dieth, & another succeedeth & cometh in their stead and roome: therefore to the end, that both their loues may be feelled towards the childre of the one & the other, they must remeber, y they are sted-father & sted-mother, y is in stead of their own father & mother, & therefore they ought to loue the, to tender the, & to cherish the, as their own father or mother did. They must not looke vpon the like Rehoboam, who tolde his people, y he wold be worse vnto the, then his predecessor, for the children wil dislike of you, & run from you, as his subiects did from him: but ye must come to the, as Dauid came to the people after Sauls death, who said: Though you hate for Saul bee dead, yet I will raigne ouer you:

The very name of Step-father & Stepmother, teacheth them their dutie.

I. King 12

13 so 21.

2. Sam. 2. 7.

so you must say to them, though your father be dead, or though your mother be dead, yet, I will be a father, or I will be a mother vnto you: so the children will loue you, as much as their deade father, or deade mother did. For that man, and that woman, that are ledde with discretion, reason, and consideration, will reckon himselfe and his wife as one: and likewise, she will account her selfe and her husband as one. And therefore they ought to account both the childre of the one, and of the other, as common to them both: for if friendship make all things common among friends, inso much, that many haue loued and fauoured their friends children, as their owne: how much more effectually and perfectly, ought marriage to cause the same, which is the highest degree, not onely of friendships, but also of all blood and kindred.

But Step-mothers do more often offend, and faile in this dutie, then men, by reason, that their affections be stronger then mens, and many times ouerrule them, and therefore they are earnestly to be admonished and warned, that they shewe themselves to those motherlesse children, no step-motherly friendship, but a right motherly kindnesse. Let the step-mother aduisedly consider, that God hath ordayned and appoynted her (in stead

of

of their owne mother) to bee to them a right
true mother, and not onely to regard them
as children, but as orphane children, and re-
quireth her to loue them, and to do the good,
as to her owne. What a griefe would it bee
to her heart, if shee should know nowe, that
her owne children whom shee hath borne in
her own bodie, shuld (after her death) haue a
stepmother, that would be rigorous, churlish,
and unkinde vnto them? doubtlesse, those
childrens mother, that dead is, had vpon her
death bedde, no lesse care for her children.
Let her therefore alwaies haue in minde this
saying of our Sauiour Christ: *As ye measure*
vnto other, so it shall bee measured to you againe.
That is, as the stepmother doth intreate the
children of her predecessor, so another wife
may come after her, and intreate her children:
for hee that tooke away the first mother, and
sent her, can take away the second mother,
and send a third, which will not be like a step-
mother to hers, vnlesse shee bee like a step-
mother to these. Verely, a good woman
will bee vnto her husbands children, that
which shee may heare them call her so often:
that is, Mother. For what christian woman
is so farre from all humanitie and naturall af-
fection, that will not bee moued and miti-
gated with this word Mother, of whom so
euer it bee spoken? And chiefly of childre

Math. 7. 2.

240

Annual Gally Forme

which cannot flatter, but speake even from
their heart, like as they would to their own
mother, of whom they were borne. How
strong is the name of friendship: how many
iniquities, hatreds and displeasures, doth it hide
and put away. Then how much more effect
shall ought the sweet name of mother, to be,
which is full of admirable love. Therefore
every religious and loving wife, will be mol-
lified and moved in her heart and mind, when
she shall heare her selfe named mother, of
any of her husbands children. Otherwise, she
shall shewe her selfe to be more vnnaturally
and unkind, then the wilde savage beast: for
there is no beast so outrageous & cruel, but if
any other young beast of her owne kinde,
fawne upon her, shee will by and by shewe
kindnesse, and mildnesse vnto it. And shall
not her husbands children make her kinde &
loving vnto them, when they call and speake
vnto her, by the loving and sweet name of
mother.

As wines ought
to go comely,
cleanly, and
handisomely in
their apparel,
so they must
in any wise be-
ware of pride,
riot, or excellen-
ce therein.

The third and last poynt, that apper-
taineth to the dutie of wines, is, that they doe
not wear gorgeous and sumptuous apparrell,
or broidered haire trimmed with golde: but
that after the example of holy women, which
trusted in God, they bee sober in outward
apparrell, and ought to be garnished & dec-
ked inwardly with vertues of their mindes as
with

with pettishenes, which is a vice, and
 enuillnes, which is a sinne, are most precious
 things in the sight of God. This is so
 plainly spoken of by the Apostle to Timothee
 the Chapter 2. v. 9. 10. in which place hee
 so flatly condemneth, both the enuillnes and
 pride of apparrell, as also the pompe, curiosi-
 tie, and wantonnesse, which women vse in
 trimming their heades, by plating, crimping,
 beuyling, curling, and curiously laying out,
 that no man can say more against it, in so few
 words, as hee hath spoken to the vtter
 dislike thereof. For if a man should occupy
 himselfe, and give libertie to his pen to write
 of the horrible abuse and excessive pride, that
 many women comit in this behalfe, he should
 rather want time to write, then matter to God and man
 speake.

Pride is hate-
 full before !

Therefore such women, as will not
 reforme themselves heerein, wee leaue them
 to the Lord, who (no doubt) will, in his ap-
 poynted time, not only seuerely punish them,
 but also their husbands, for suffering this great
 wickednesse & dissolutenesse in their wiues:
 As hee did the *Leues*, for the same sinne, as
 plainly may beeseene in *Esay*, 3. 16. &c. For
 so it falleth out, according to the common
 Proverbe, that pride goeth before, and
 shame and destruction commeth after.

Be not there-
 fore proude,
 for thou art
 but dust
 and ashes.

Pro. 16. 18.

R

And

Tit. 2.3.

Temperance
in apparrell.

And on the contrary part, we hope that such women, as bee true professors of Christ and his religion, will both cure and dresse their heades so decently, and also content themselves with such comely apparell, as best becometh their calling & degree, so as by their good example, they may drawe on other womē to reform theselues in this behalf. And so rather to come short of that, which their ability & place would seeme to maintaine, the any waies to exceede heerein, to the slander of their profession. And let the not so much regard what thing they wold faine have, but rather, what they cannot well be without. So that whatsoever they have no neede of, is so deare of a farthing.

The dutie of Pa- rents towards their children.



This dutie consisteth vpon
fourre poynts: First, that fa-
thers & mothers, do instruct
and bring vp their children
euen from the cradle, in the
feare and nourture of the
Lord.

2. Secondly, that they bring them vp in
shamefastnesse, hatred of vice, and love of
all vertue.

3. Thirdly, that they bee vnto their chil-
dren, examples of all godlinesse, and vertu-
ousnesse.

4. Fourthly, that they keep the from idle-
nesse, the mother of all mischiefes, and bring
them vp either in learning, or in some good
Art, or Occupation, whereby they may get
their liuing with honestie and truth, when
they shall come to age, and yeares of dis-
cretion.

The first point

244

touching the first point

1. Touching the first poynt, Parents are to be admonished, that they beare in mind, that because why the Lord hath blessed the with children, is: first, that they should be careful to see that their children be so virtuously brought up, that they may become citizens of the Church of God: so that whensoever they themselves shall die in the Lord, they may leave their children true worshippers of God in their place: but alas, there be fewe that have any great care of this dutie.

The children of Christians ought not to be called by any popular name.

Dan. 1. 7.

It is to be remembered, that it is the fathers dutie, with all convenient speed to present the childe to baptisme, & there to give the name vnto his childe as may appeare by the example of *Isaac* and *Zacharias*, *Genes. 35. 18.* & *4. 25. 26.* *Luke. 1. 63.* *Genes. 16. 15.* & *21. 3.* And it is a thing worthie to be wished, that all Parents, when, and at such time as God blesseth them, having any children borne, that then they would give the such names, as are named and commended vnto vs in the holy scriptures, to the end, that when they come to yeares of discretion, they by hearing those names, may be excited and mooved, to followe the vertuous life and christian conversation of those men & women, whose names they beare, which the holy Ghost hath commended the for: and contrariwise to eschue and auoyde those faults and vices, which are dis-

discommended in them. And yet we haue
to remember, that as those children, which
are named and called by, and after any of the
names of Patriarkes, Prophets, Apostles, or
by the name of any other Saint, man or wo-
man, are not any thing the better, because
they haue such godly & christian names, vis-
lesse that they do imitate and follow them in
faith, vertue, and godly behauiour: so on the
other side, they that bee not called by such
christian names, as are mentioned in the sa-
cred scriptur, are not in respect of their names
any thing the worse, hauing an assured faith
in the merits of Christ his death, passion and
blood shedding, & leading their liues agree-
able to the same. For as neither the yeare-
ly reuenues, nor the glorious titles and names
of auncellors, and to descend of noble Paren-
tage, maketh man noble & renowned in deed,
vnlesse they themselves be godly, honest, &
wise: so neyther the godly names, nor yet
the faith and vertue of the fathers, auileth
the wicked and vngodly children any thing
at all, vnlesse they repent and become faith-
full, & godly, as they were. Let vs here con-
sider, that so often, as in the race of our life,
we do heare, or do speake of our name, it doth
put vs in remembrance: first, of Gods merde
shered vnto vs in our baptisme: secondly, of
our promise to God againe.

We are heere
the better
nor worse in
respect of our
names.
Ioh. 10. 3.
The name
profiteth
none, in who
vertue is not
commended.

And

And as in times amongst our aunccestors, Infants had their names given them, when they were circumfised, as appeareth in *Le. no doubt to this end, that the circumfised should bee admonished by the calling by their names, at what time and place they had their names giuen them, and should thinke, that they are written in the number of the childre of god, and ioyned in league with him, & made partakers of the covenant: so likewise after the same manner, must wee that haue had our names giuen vs in baptisme, remember and beare in mind, that we are by grace adopted to be the sonnes of God, & receiued into his fauour, and therefore that wee are gods owne, and as it were, his goods and riches, as who beare his name, as proper vnto him.*

2. Secondly, they must assure themselves, that all their labour is lost, which they bestowe about their childre, vntlesse they bring them vp in the feare of God, & ostentir as call vpon Gods helpe. by earnest praier, that hee in mercie, would vouchsafe to preserve them from the manifold sinnes, subtilties, and temptations of Sauban, which their tender age is subiect vnto. Wee may heare many Paternes complaine of the disobedience of their children: but they doe not marke and consider, that they are iustly punished by God, for that they thinke by their owne industrie

distric and wis, to make them good and vertuous, without Gods blessing, which they seldome or neuer call for in good earnest.

3. Thirdly, let them consider how noble a thing a childe is, whom God himselfe hath shaped and formed in his mothers wombe, nourished, brought forth into the light, and indued with body and soule, to the ende he should (as it were in a table) represent God his first patterne.

4. Fourthly, let them knowe, that these things are to bee dealt withall in order. Vnto the body, nourishment, bringing vp, apparel, and sometime correction, that they may keepe their children in awe. Vnto the soule they owe catechising, instruction and doctrine: and that of two sorts, namely of godlinesse, and of ciuilitie. By the one, they shall keepe a good conscience before God: by the other, they shal obtaine a good report among men. For these are the two principal points, which parents ought to be most carefull to plant in this life in their children: both which the Apostle comprehendeth in one verse, where he saith: *Ephes. 6. 1. Ye fathers, prauoke not your children to wrath, but bring them up in the instruction, and reformation of the Lord.* And therefore all parents are diligently to instruct and teach their children the first principles of Christ his religion, so soone as by age they

instructing,
correcting, &
praying, make
good childre,
and happy
parents.

1, King. 2. 2. 3
Genes. 34. 30
Iohn. 1. 5.

they are able to perceiue and vnderstand the same, that they may (as it were) sucke in gods linckle together with their mothers milke, and straight waies after, their cradle may be nourished, with the tender soode of vertue, towards that blessed life.

To haue godly children (no doubt) is the greatest treasure, that may be. For in the children do the parents live (in a manner) euen after death. And if they bee well instructed, catechised, and verie honestly brought vp, God is honoured by them, the common wealth is advanced: yea, their parents, and all other are the better for them. They are their parents comfort, next vnto god, their ioy, staffe, and vpholding of their age: and therefore Parents ought to begin betimes to plant vertue in their childrens breastes: for late sowing bringeth a late or neuer an apt Haruest. Young branches wil bowe as a man will haue them, but old trees will sooner breake then bowe.

And therefore as arrowes are an excellent weapon of defence, to a strong and a mightie man, that can shoote them with courage: euen so children godly brought vppe, are a speciall protection and defence to their Parents. And as the strong mans quiver, the better it is furnished with chosen shaftes, the better defence he hath: so likewise the more
godly

godly children that parents have, the greater is their ioy and happinesse. Yes and further, as arrowes are at the commandement of the owner to be vsed: euen so childre wel-taught, are at the commandement of godly Parents.

5. Lastly, let Parents remember how many sinnes they commit and heape one vpon another, which doe not their dutie in bringing vp their children, as they ought to doe. First, they transgresse the law of nature, which telleth all men, that their dutie is to bring vpp their children godlyly and honestly.

Secondly, they sin against God: for they despise the commandement & authoritie of God: for hee commandeth, that children should bee brought vp religiously, and honestly: but he is a despiser of God, that refuseth to do as he is commanded. Thirdly, he offendeth against his owne credite & estimation. For Gods will is, that Parents should (after a sort) be in his stead, so far forth, as pertaineth to outward discipline. But such make small account of this dignitie, who neglect their dutie in this behalfe. Parents are further to vnderstand, that it is their dutie, to haue diligent care to see their childre taught to pray to god, & to rehearse the Apostles Creede, and the ten commandements. For as by this exercise their hearts and mindes shall the rather bee inclined to godlinesse & reuerence toward god,

Deut. 6.7.8.

and 4. 9. and

11. 19.

Psalm. 71. 5.

6. 7. 8.

Iosn. 4. 6.

Exod. 12. 26.

27.

Luke. 11. 2.

so as they increase in age, they shall every day better then other, comprehend that which they leaue, to their owne comfort, and instruction to saluation. Also, as the tongue is called the glory of man, because that besides all other reasons, by his speech hee is discerned from the brute beasts: so it is meete, that so soone as the childe can beginne to speake, his tongue should bee employed to glorifie God; by calling vpon him, and by learning some short Catechisme, containing the principles & grounds of christian religion. As also in repeating the will of God in such sort, as hee will that wee should serue and honour him.

If Parents do note or perceiue any vice in their little ones, as swearing, lying, choller, enuie, filching, couetousnesse, contempt of parents, readinesse to strife, and other like corruptions: it is their dutie, diligently and in time, to reprove & correct them: as men vse to pluck vppe weeds while they bee yet young, lest growing vppe among the good seedes, they should hinder their growth, and choake them vp. By experience we can see, that mothers in swadling their little ones, do lay their limmes right, each in his place: likewise, if a child bee giuen to bee left handed, they chide him: yea, sometimes they binde it vp, or otherwise restraints the vse of it, that he may

may be accustomed to use his right hand.
Also if the child have some string under his
tongue, they cut it, lest it should hinder his
speech: much more then ought they to be
ware, that through their negligence, the filth
of the soule do not increase: for it is the duty
of Parents, even in the infancy, to begin
to shape and frame the soule unto vertue. ¶

It is also the duty of Parents, to provide
that their children may learne, at the least, to
write and read, for it may bee vnto them a
greate helpe in the course of this life, and a
treasure of much greater account, then mo-
ney. And therefore the negligence of man-
ny is sharply to be reproued. ¶ Besides

that the performance of the duties hierini-
doth greatly binde their children vnto them.
Nevertheless, the principall end thereof,
should not haue respect to such commodities,
as the children may reape thereby towards
the use of this present life, but rather that
they may read the word of God to their com-
fort and instruction to saluation. All also
were their partes to vse their daylie to read
some Chapters of the holy scriptures, whereby
to incline and winne their affections to the
word of God, to inure and acquaint them
in the phrase of the holy ghost, by litle and
litle to learne the heavenly doctrine, to note
the examples of gods vengeance poured vpon

poore wicked & disobedient: & of his blessing
 his parents those that walk in his fear. That
 for as parents do looke that their children
 should obey them, then let them sayne and
 accustom them to Gods word, which wil re-
 deeme much to the parents profit. If they
 cause their children to heare & receiue the ho-
 ly scriptures, therein they may learne of their
 fathers and mothers. But if parents doo
 otherwise, then they raise them up in the
 Scriptures of diuinity, whoe could their children
 will learne most wicked things: becauſe it is not
 for which they are instructed in the holy scrip-
 tures. Parents therefore are diligently to apply
 themselves to this which God commaundeth,
 and so often and earnestly commendeth vn-
 to them, namely to instruct their children in
 the knowledge and feare of God, and in the
 faith of Iesus Christ: Deut. 6. 6. 7. and 32. 46.
 Eph. 6. 4. So all good reach them those things
 which they are to vie in their age. It is then
 greatly to lingere children in their learning
 of vaine trifling, or unprofitable things, which
 as they grow in yeares, they wil contemne &
 forget. Parents can bee carefull enough to
 bring up their children in some court, trade,
 brotherly estate, wherein to get their living
 when they come to be men, and verily, such
 fathers, as do neglect that, are vniuſually to
 haue

hate children. But as the soule is more precious then the bodie, so is it the dutie of Parents, in youth to traine vp their children in the practise of those things, wherewith in age, euen in this life, they may glorifie God, and bee heires of the Lord. If parents want knowledge, or bee vnwilling to take leasure to teach them, yet let them doo as much for their childrens soules, and the life to come, as for their bodies, & this present life. Parents that either cannot write and read, or wil not, or haue not time to teach their children, will yet send them to schoole: and such as would haue them learne some Art or Occupation, or traffique, if themselves professe not the same, wherein they like to employ their children, they will yet put them to dwell with those that doe professe the same, to the end they may learne. How therefore can parents excuse themselves, when their children remain vntaught, in those things that concerne the glory of God, and life everlasting? But howloeuver it bee, if they be neither able of themselves, nor do provide to haue the taught, by others, they shall bee inexcusable in the sight of God: and the ignorance of the children, ingēdring contempt of god, love of the world, and neglect of heavenly felicitie, wil trie out for euerlasting vengeante against their parents, so yf if they account not their children as beasts.

without soule, or if they loue them with the due loue belonging to parents, let them declare their loue, especially to the soule: the christian instruction wherof, surmounteth al worldly treasure.

Some say, it would bee a great comfort for them in heauen, to knowe their neare kindred, and consequently their children: and this commeth of naturall affection. But might it not bee a greater discomfort for them, euen in their life time, to see them go to hell for want of instruction?

Some charge their children to be dul witted, and hard to bee bowed, or brought to any goodnesse or vertue. Albeit, natural inclination bee a great helpe to profiting: yet exercise and custome to do well, is a mightie meanes to bend and shape them that way: yea, euen such, that by experience wee finde this olde Prouerbe true. *Vsa overcome a nature*: As the wheele-wright doth by strength bowe his timber, & letting it lie long in that bent, it abideth crooked: Barren ground well tilled, soyled & sowed with good seed, groweth fruitfull, Seyeldeth good increase: Iron weareth with handling: The water by continuall dropping weareth the stone: Wilde beastes may be tamed: and wilde coltes by custome bee brought to the saddle, and are content to bee ledde by the bridle: euen

even so the dullest capacities may by instruction and custome be fashioned to vertue. As contrariwise, the wit most inclined by nature to vertue, may by bad instruction & the conuersation of the wicked, bee perverted and growe vicious.

Parents therefore are heerein to respect two poynts : first, to beginne to frame and bend their children in their tender youth to vertue, remembring, that a seale entereth deepest into softest waxe.

They must bee carefull, that they do not speake or tell any foolish tales, bawdie rimes, or vngodly speeches before their children: least they infect their tender wittes with follicand astonishment. Experience sheweth, that children wil sooner learne any language by conuersation, then elder folkes. Also, that the younger the twig is, the sooner it is bent or made straight. Secondly, it is the Parents dutie, to restraine their children from haunting and conuersing, with such as bee vicious, peruerse, & wicked. And vndoubtedly we see, y they do so one learne villanous and vnseemely speeches, and malicious and lewde actions, with their corruptions, and as the olde proverbe saith : Halting with the lame, they shall learne to halt. A childe that naturally speaketh well, by conuersing with such as corrupt their speech, shall degenerate and

speake as badly. Tye a young twigge that is crooked, with a straight one, that is stronger then it, and in growing it will become straight, and so continue when it is vndone. And contrariwise, a straight one tied to that which is crooked, and stronger then it selfe, will growe and continue crooked.

Moreover, Parents when they meane to put forth their children to any trade or occupation, eyther to learning, they then ought carefully to see and enquire, whether such as they thinke to place them withall, bee religious and vertuous, and endued with the feare of God.

Many men in the admittance of a seruant, the feare of some temporal, or carnall inconuenience, causeth them to enquire of his, or her truth, honestie, or other qualities. Therefore, if parents shall commit their childe to the ordering and instruction of a Maister, before they make inquirie of his honestie, and christian conuersation, they plainly shewe, that they haue lesse care of the corrupting or infecting of their childe with vice, then of some small inconuenience that might happen by an vn honest, and an vnchristie seruant. When they buy an earthen pot, they sound vpon it, to see whether it bee broken, least they should be deceived in a smal peece of money: yet doo they not sound, whether the

the maister, to whom they committe their
childe, bee vicious, or vertuous; altho by
putting and placing him with one that is vi-
cious and irreligious, they put him in danger
of losse, both of body and soule: and of blin-
ding.

Some doo respect their friendshippe with
some Masters, rather then their vertue, and
so doo committe to them their children, lest
they should bee angry for putting them to
another.

These men do resemble and bee like him,
who being dangerously sicke, useth the ad-
uise of an ignorant Physician: that is, his land-
man or familiar friend, for feare hee should
take offense, if hee should call another, al-
beit without comparison, more learned and
skilfull.

If thou shouldest haue any waightie matter
in lawe, wouldest thou rather committe thy
cause, to an ignorant and negligent attorney,
because hee is thy friend, then to him, that
were both diligent and learned? Making
a Voyage through some dangerous
Sea, wouldest thou in a tempest com-
mitte thy Shippe to a young Pilpe, un-
skilfull, or drunke, because hee is thy
friend? What a foole art thou, that wilt not
take the like care of the profit, honour, safe-
tie, and saluation of thy childe?

Others

Others committe their children, either to him, that is best cheape, or by whom they may growe into greatest advancement in the world, but neuer respect the hazard of their child, so they may eyther spare, or get worldly goods.

Let them also be carefull to restraine their children from vice, and to intire & accustome them to vertue. As in deede the fathers that instruct, or cause their children to be instructed, doe farre exceede such, as onely doe beget them: for of these they receive life onely: of the other good and vertuous life. Yet parents ought not so much to relie and rest vpon the diligence of their childrens masters, as neuer to care to vnderstand, how they profite and go forward in learning and vertue: for the regard of such diligence, would make the masters more carefully to discharge their duties. And thereof came the Proverbe: *The masters eye faneth the horse: and this, The masters eye is the fruit of the garden.*

Vpon these finnes ensue many punishments, both ghostly and bodilie, as well in the parents, as in the children: yea, and in all the posteritie.

The holy scripture giueth great commendation to sundrie men and women, for their godly education, and vertuous bringing vp of their children as to *Abraham*, for hee commanded

manded his sonnes & his household, to keepe the way of the Lord. So *David* counselled his sonne *Salomon* to serue God, with a perfect heart, and a willing minde. It is said also of *Cornelius*, that hee feared God, and all his household. Likewise of *Emilia* the mother of *Timothee*, that she nourished vp her sonne in the wordes of faith and of good doctrine. For wher a vertuous and godly childhood goeth before, there a godly and vertuous age followeth after. Contrariwise, when the parents are not carefull to teach their childre to know God, and to knowe themselves: when they do not breede the vp in vertue, nor reprove them when they doo amisse: they then become corrupt in their vnderstanding, and abominable in their doings: ignorant, and voyde of all knoweledge and grace, and of reuerence or feeling of nature.

If parents bee desirous to haue their children vertuous, and honest indeede (as in conscience they ought) the they must be diligent and carefull to practise godlinesse and honestie themselves. For we see by experience, according to the common Prouerbe. As the olde cocke croweth, the young learneth: such a father, such a sonne: and such a mother, such a daughter. For like as when the head is wel and sound, and also the stomacke pure from hurtfull humours, the bodie is commo-

Genes. 18. 19

1. Cbra. 28. 9

Ab. 10. 2.

2. Tim. 1. 5.

Parents must

performe

their dutie to

their children

moderately,

with great

grauitie and

authoritie.

Genes. 22. 7. 8

Ppe. 4. 3. 4. 5

6.

Pro. 3. 1.

2. Gr.

That is

thought to bee

well done,

which is done

by example.

2. Sam. 13.

28. 29.

Ezech. 16.

44.

Esa. 24. 2.

Fruites are

wont to take

their shape &

nature of the

tree.

well affected: even so, where the heade or chiefe of any familie or household, is religious and sound in the faith, and feareth God, it commonly goeth wel with all the household.

What shall it availe, for parents to teach their children honestie and modestie, when they themselves in their workes and behaviour, do invite them to wantonnesse, & lewdnesse? Verball instruction, without example of good deedes, is a dead doctrine: and contrariwise, good examples are the life of instruction, to make it profitable & effectual.

If the example of parents, bee contrary to their instructions: If (wee say) they teach their children sobrietie, modestie, and chasticitie, and yet themselves will followe drunkennesse, foule and lasciuious speeches, gestures, & actions: it is as if with their tongues they should say: bee vertuous, and by the hands lead them with them to all vice and corruption. So that wicked parents, are wicked counsellours to their children. If wee would take him to bee a monster in nature, and vnworthie to liue in a Common wealth, that should counsell his childe to drunkennesse and fornication: What shall we thinke of those, who committing such iniquitie, doo by their example much more mightilie put forward their childre to such abomination, then by word they are able? What account

can thoſe Parents giue vnto G O D, who by their euill example, haue drawne into Hell their children, whom hee deliuered to their charge to be guided into heauen? Albeit ſuch parents pittie not themſelues, yet at laſt let them take pittie of their children, and not carrie them with them into euerlaſting deſtruction. Such parents then deſerue grievouſly to be reprooued, as ſhall uſe any lewd ſpeeches, or ſhameleſſe behaviour: in brieſe, any worldly or carnall actions, in the preſence of their children, to whom their example may be as a diſpenſation, to giue themſelues to the like. As alſo, how can they forbidde that in their children, which themſelues do commit? How can they correct the for the faults, which theſelues do uſe? Albeit children, in reſpect and reuerence to their parēts, dare not reply & ſay, y^t theſelues do theſe things, for y^t which they reprooue the: yet wil y^e neighbors or others, obiect it to their ſhame. Beſides their authoritie ſhall be ſo much the leſſe, in y^t they declare in their workes & actions, y^t they alowe y^t which they forbid in words. If parents therefore deſire, y^t their inſtruction may be effectual, and yeeld fruit, let the declare the ſame in holy life & vertuous conuerſation. Let the ſo order & gouern theſelues, y^t their childrē ſeeing y^e ſame, as it were in a glaſſe, may be reſtrained from diſhoneſt ſpeeches and wicked deeds.

Let

Let them do as guides, that shew the right way and foordes ouer riuers, by going before those whom they lead: that their childre following the steppes & examples of their parents, may conforme themselves to their vertues, and so with them, and by them, bee led to saluation, and life euerlasting.

Dent. 6. 5. 6. For this cause *Moses* gaue commandemēt

7. & 31. 12. vnto the *Iewes*, that the law might be kept in their families, that they might prosper in all

2. Sam. 6. 11 that they went about. When *Obed-edom* had receiued the Arke of God into his house, which signified true religiō, the Lord blessed

1. King. 17. him and all his household. When the widdow of *Zarephath* in the daies of *Eliab*, and the o-

10. &c.
2. King. 4. ther widdow of *Israel*, in the daies of *Elisha*, had receiued the Prophets of God into their houses: how mightilie and mercifully the

1. &c. Lord prouided for them, who is ignorant? When our Sauour Christ had restored the

John. 4. 53. Rulers sonne to his health, the Ruler beleue-

Luke. 19. 9. d & al his familie. After *Zacharys* had receiued Christ into his house, and was conuerted:

Act. 10. 44. saluation came to the same household. To be short, when *Cornelius* the Centurion embraced the Gospell, his familie also beleueed &

were baptizd, and the holy Ghost fell vpon them all, which heard the preaching, And

2. Tim. 1. 5. how well that house was ordered, where *Ti-*

or 3. 1. *mothe* was brought vp, his knowledge in the Scriptures

Scriptures from a child can witness.

And this is also a point worthie to be remembered, that whereas the Lord by his Prophet *Eze. 16. 20.* *Ezechiel*, calleth the children of the Israelites, which they had begotten *His children*, because they were partakers of the promises, and signed with the seale of his covenant. And the Prophet calleth them, *The inheritance of the Lord*. Such Parents therefore as be Christians, must know, that their children are also the children of God, and partakers of those blessings that are promised to thē in Christ Iesus their Saviour: and therefore that they shall do great iniurie to God himselfe, whose children they are, if they shall not see them carefully brought vp in his feare.

And much more, if they, as before time, many haue done, bequeath them, and in a manner consecrate and sacrifice them to the seruice of men, by thrusting them into Abbeys, Monasteries, Frieries, Nunneries, & Seminaries, thereto be brought vp, and remaine in perpetuall bondage of ignorance and error, in superstition and Idolatrie. See more of this poynt in the Treasurie of the vse and necessitie of catechising.

The second poynt is, that fathers and mothers, do nourish and traine vp their children in shamefullnesse, hatred of vice, and loue of all vertue. The second poynt.

They be charged by the fift commandement, to feede, to nourish, and to bring vp their

Esay. 28. 10.

Deut. 6. 20.

Exod. 12. 26

and 13. 14.

The proper
duty of good
Parents to
their children
is, to nourish
them soberly,
to keepe them
vnder obedi-
ence, and to
teach
them good
manners.

their children, to teach them the principles
& seeds of christian religion: to see they learne
the Catechisme, to teach them to praise god
before and after meales; as also to teach them
by little and little, and by often repetitions,
to vnderstand wherefore the Sacraments
were instituted. To teach them manners,
how to behaue themselves decently in their
going, in their speaking, and gesture of their
bodies: how to order themselves reverently
in the church; how abroad in all places, and
towards all men, in all honest companies: and
so to beginne some conscience in them. For
it were better for children to bee vnborne,
then vntaught.

Now contrary to this, is, when parents suf-
fer their children to haue their will from the
beginning, when they discourage and daunte
them by severity, and by being too hastie
with them: when they let the common igno-
rance of the word to bee rooted in them, and
haue no care to frame them to learne much
and godlinesse, and so to prepare them to bee
apt to receiue profit from the public minis-
terie.

Pr. 23. 13.

and 19. 18.

29. 15. 17.

22. 6. 15.

13. 24.

It is therefore meete, that all fathers & mo-
thers, if they will haue ioy of their children,
that then they correct them when they do a-
misse, and keepe them in shamefastnesse ha-
tred of vice, and love of all vertue, according

as the holy Ghost counselleth by the mouth
of the wise man in sundrie places.

For as the commo prouerb is: Birch breaketh
no bones, neither moderate correction,
bringeth danger of death: but oftentimes it
bridleth and keepeth backe the childe, that
otherwise would runne headlong into hell,
and so is a meane to saue his soule.

For the fountaine of all vertue, and chiefe
of all mans felicitie, is good instruction, and
right bringing vp. And contrariwise, children
euill brought vp, bring shame and great hart
breake to their parents. As olde *Eli* was
corrected himselfe, for not correcting his
sonnes, which is a notable example, necessa-
ry for all parents to imprint in their hearts,
that they may see their children well taught
and corrected, least they procure the wrath
of God to fall vpon them, as did vpon this
Eli, who honoured his children aboue the
Lord, and therefore the Lord took him & them
off. For the comfort hee had of his Sonnes,
was this, the Ark (the witnesse of the Lords
presence) was lost: thirte thousand of the
people slaine, his two sonnes *Hophni* and *Phi-
nihas* killed: who when newes thereof came
to him, for sorrowe fel backward, and brake
his necke vpon this his daughter in
lawe, fell in trauell, and in trauell died:
the

ecc. 31. 7. c

4. 3

1. Sam. 2. 30

2. King. 2. 23

2. King. 2. 23

1. Sam. 2. 30

12. 13. 14

12. 13. 14

1. King. 1. 5. 6

2. King. 2. 23

24.

24.

24.

24.

24.

24.

24.

24.

24.

24.

24.

24.

the remnant of his house was glad to crouch and begge for a small peece of silver, and a morfell of bread.

2. King. 2. 23.

24.

How children
should bee
brought vp.

Holde thy
children in
awe, and they
shall haue the
in reuerence.

Pro. 30. 25.

& 6. 6. 7, 8.

Also the two and fortie children, that mocked *Elisba* the Lords Prophet, saying: *Come vp thou bald head*, were rent in peeces with beares. Thus wee see, that children vntaught, and vnchastised, bring shame and confusion to their parents.

Let them therefore alway remember this, that they provide and bestowe diligent labour, that their children bee forthwith instructed in vertue and godlinesse, whilst their wittes are yet voyde from cares and vices: and whilst their age is tender and tractable, and their mindes flexible, and readie to euery thing, who then will keepe fast, good lessons and vertuous precepts, if they bee taught them. For this is certaine, that we remember nothing so well, when we be olde, as those things wee learne in young yeares.

It shall be conuenient and profitable therefore, to handle the waxe strightway while it is moyst: to season those earthen vessels with very good liquor, whilst they are newe: to dye, and lye the wooll, while it is faire and white, and not defiled with any spotted. The *Esqueter*, or *Piseter*, are not taught to gather into their holes or hillocks, in summer. whereby they should liue in winter. Bees

learne

learn not to make their eels, to gather melle,
and to make honey: but all these things bee
done by instruction of nature. So every li-
ving thing, the lesse meete it is to learning, so
much the more it hath of nature's prudence.
But man neither can eate, nor go, nor speake,
except hee bee taught. Then if fertile fields,
for want of tillage wax barren: If trees being
neglected, eyther bring forth no fruit, or
else the same vnseasonable, without diligence of
grafting and pruning: If dogges be vntrained
to hunt, the horse and oxen, vnapt to the
plough, except mans diligence be put there-
to: How wilde then and vnprofitable crea-
tures would children become, except diligent-
ly and in due time, they should be fashioned
by good bringing vp? What a shame is this
for any man to take great care to haue his
dogge well taught, his horse well broken, his
land well husbanded, his house goodly trim-
med, and richly furnished: and yet to haue
his childe shamefully rude in manners, and
altogether voyde of all garnishing & instruc-
tion of vertue and godlinesse? What a great
folly and madnesse is this, for a father to take
great care and thought how to get mony &
possessions, and to haue no regard of his child
for whom the same is gotten? Which is no
lesse shame to heare, then if a man taking
thought for the shooc, would set nought by

the foote: or with great care & studie would provide, that there should bee no fault in the childe's garment, not regarding the health of his bodie. This is (as the common saying is) To bee penny-wise, and pound-foolish: to save a stick, & burne a house: to save a ioyne and loose the bodie.

But oh vaine man, hast thou more care and desire to leave thy sonne a faire building, and full of landes, then for to instruct him in the way of godlinesse, and so leave him a vertuous conscience? Hast thou rather a desire to hoord vp treasure for him, with rust and moath to be consumed, then for to teach him the knowledge of God, which will not canker, but last for aye? Most parents (a pittiful thing to remember) be loving to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in the world to come. Yea, fathers provide lands, rents, reuenues, great annuities, fees & offices, for their childre heare: But alas, fewe provide and be carefull to have them brought vp in vertue, and the feare of God. For the losse of their liues and bodies, they will sore bewaile & much lament: but the health and saluation of their soules, they make no reckning of: if they see them poore & sicke, they sorrow and sigh: but though they see the sin, and greatly displease God, they are nothing

of Household Government.

greatest. It behooueth, that parents do carefully obserue, vnto what vices their children are most inclined, and so by good meanes to ademonish and draw them from the same. As parents bee carefull to provide temporall things for their childrens bodies, which are transitorie: So much more carefull ought they to provide spirituall things for their soules. And as they bee diligent to keepe the bodies of their children from fire and water, when they be young: So much more they ought to take care, that their soules bee not poysoned with vices, and false and erronious doctrine, when they come to yeares of discretion: and this is the most acceptable service that they can do to God.

Children are called the fruite of their parents. Therefore as a good tree is known by bringing forth good fruite: so parents should shew their goodnesse in the good education of their children, which are their fruite. For like as fruitfull fieldes for lacke of tillage waxe barren: or as trees, beeing neglected, eyther bring forth no fruit, or else the same vnfruitfull, without the diligence of grafting & pruning: Or as dogs be vnmeet to hunt: the horse & oxen vnapt to the plough, except mā's diligence be put therto: euen so, how sauage & vnfruitfull creatures, would children become, except diligently, & in due time, they should be fashioned by good and vertuous bringing

Reasons.

To teach a childe in the trade of his way, as *Salomon* commandeth, Pro. 22.6. which is not only to instruct him vnto godlinesse, but also vnto all other humane duties: wherefore this dutie then belongeth vnto parents, and they are bound to doo it. For who should teach and informe the childe, but they which haue the gouernment and commaunding of him? But it is well knowne, that Parentes onely haue the gouernment and commaunding of their children, or such as they shall procure for their better education, and therefore this charge and dutie lieth vppon them, and they must looke vnto it.

Againe, this is apparant euen by the generall lawe of nature, which hath taught the very bruite beasts, to bring vp their own young. And further, this dutie is yet enforced from the oportunitie of the thing commaunded. For euen as a plant will sooner take nourishment, and thrine better in the soile where it first grewe or sprung vp, then in any other ground, because it liketh his owne soile best: so children will sooner take instruction and good nourture from their parents, whō they best like, and from whom they had their first beeing, then from any other: and therefore you parents are in fault, if your children bee not well taught. For whatsoeuer good cometh from the parent to the child, is naturall
and

and kindly, no otherwise then the sucking milke from the mothers duggie: you shall sooner bee heard of your children, then eyther the sage counsell of the auncient, or the forcible and mooving speech of the learned, Lastly, the rule of iustice doth require, that even as the first parent *Adam*, and so all other after him, haue beene a meane of falling, to all their posteritie, in begetting childre in their own image, which according to the lawe of creation, shuld haue bene borne Gods image: so now in lieu of this, all parents should lend their hands to lift them vp againe, and neuer cease, vntill they see in some measure, the beautie of the first image, and the vertue of the second *Adam*. This is confirmed by many testimonies of scripture, as amongst other, this do prooue, *Deut.* 4. 9, and *1 I.* 8. 19. *Eph.* 6. 4. *Psal.* 78. 5. And because this dutie of Parentes, is many times committed to Schoolemaisters, to Maisters of Families, to dames, to patrones, & guardians, and such like: they must therefore vnderstand, whosoever they bee, that they are bound by the voyce of the almightie, to performe and to doo the dutie of parents, to all such as are committed to their charge, as if they were their owne children.

Now, the vices which some parents commit, in not performing these duties before and af-

Genes. 5. 3

after named, and ought of them to be eschewed, are these.

1. First, the ignorance of the parents: as if they bee so rude, that they bee not able to teach their children, then they greatly offend God in the breach of this so necessary a dutie: and therefore they must indeuour to get so much nourture and knowledge, as that they may bee able to instruct others vnder them.

2. The second vice is, the prophanenelle of many parents, who, so they may provide lutchhood and necessaries for their children, they care for no more.

3. The third vice is committed, of such poore parents, which make no great choise with what Maisters and Dames they place their children, so they may haue meate and drinke ynough, and wages thereto competent, & are neither backe-beaten, nor belily beaten, as they say. Alas, such poore children, whi'e they serue for their bellies, they may loose their soules, because they want godly maisters & dames, to giue them wholesome instruction, to holde them in by good example, and to gouerne them continually in the feare of the Lord. Wherefore here let al Parents learne, that it is their dutie to make choise of such maisters & dames for their children, as are godly & religious, wise hearted, such as are both able and well disposed, to traine

traîne vpppe youth in all good nourture, and Gods service: & not onely this (for the greatest care of all lieth vpon the parent) but also they must so often, as conveniently they may, repaire vnto them, and see how they profit, and holde thē vp by their good counsell, and be carefull to intreate those which haue the gouernment of thē, to be good vnto them, in this chiefe poynt about the rest. For (as *Salomon saith* :) *Life and death is in the power of the tongue*: so we may wel say, life & death is in the education of our children. If they be well brought vp, it shall be life vnto them: but if it be otherwise, they are trained vp to euerlasting death.

Pro. 18. 21.

4. The fourth vice is, the fault of many maisters and dames, who make no further reckoning of their seruants, thē they do of their brute beasts. For so long as their worke and businesse be wel done by them, they care for no more, & they will teach them no further, then may serue for their owne turne and benefit: that is, to be a profitable seruant vnto thē. Such maisters make their seruants drudges to the world & the diuell: and the life of such youth, dieth while it shooteth vp. All these sin and trespasse against the wil & word of God, because they are cōrary to good nourture & godly instructiō. Parents must be very careful, if their childrē may learn some occupatiō, or professiō of life: & this is either mechanica,

which wee call handicraft, or liberall, which is the learning of schooles: and the end of this is, eyther to get their living honestly, and in Gods ordinance, or else if they wat no maintenance, to apply their profession and trade to the benefit of the Common-wealth. No child of what birth and stocke so ever hee bee of, ought to want this instruction and bringing vp. If thou saie, my childe hath no need of any trade: yet the Common-wealth and Gods Church haue neede of him, for no man is borne for himselfe, but his friendes will require one hart, his kindred another, and his countrie the third.

And if handicrafts like thee not, thou hast the liberall SciENCES, of which no man euer was yet ashamed, but many haue made them their crowne of glorie.

Saul was anoynted King, while he was seeking his fathers Asses: and *David* was taken from the sheepefolde, to feede with his wisdom, and governe with his prudence that honourable people of the children of Israel. And againe, wee read that those two famous Prophets, *Elisba* and *Amos*, the one was called from the plough, and the other from keeping of beastes: which examples do plainly teach vs, that the great and reuerent God despiseth no honest trade of life, bee it neuer so meane, but crowneth it with his blessings, to drawe

1. Sam. 9.

3. & c. and 18

11.

Psal. 78. 70.

71.

1. King. 19.

19.

Amos. 1. 1. 2.

drawe all good mindes to his holy ordinance.
 But now a daies, such is the pride of our hearts
 (a thing to be lamented through all our land)
 that many gentlemens children may not bee
 brought vp in any trade. Oh it is too base and
 beggerly for them: they must live of their
 lands, they must maintaine their gentrie: a
 small learning will serue their turne: but in
 the meane while, this ordinance of God is
 neglected, what misery from hence ensueth?
 Who are the wasters of patrimonies? Who
 are the robbers and rovers in the Common-
 wealth? Who are the deflowers of maidens?
 Who are the defilers of matrones? Who are the
 corrupters of youth? and to speake in one
 word, who are the seedes-men of all mis-
 chiefe in our countrie, but these children of
 gentlemen, who have not beene taught and
 trained vp in learning, or some occupation,
 while they were young? For even as a weed,
 if it growe in a rancke soyle, will waxe out of
 measure noysome: so these children coming
 of honorable & worshipful parents, brought
 vp in ease, and pampered with the delights of
 gentrie, they waxe immeasurably vicious, &
 who may keepe them vnder? neyther
 lawes, nor Magistrates, nor any other good
 meane.

First, Parents must teach their children to Good man-
 vse faire speech, not only towards themselves, acts in speech
 but

but also towards others, and to call their betters by a reuerent and an honourable name:

1. *Sam.* 25. 34. *Mar.* 10. 17. *Pro.* 16. 24.

Secondly, to speake modestly and humbly of themselves, and this poynt of good manners, they may learne of that wise matrone *Abigail*, in *1. Sam.* 25. 41. where wee reade, that when shee was sent for of *Dauid*, to bee his wife, she first bowed her selfe to the seruants, and then made this lowly answere to him that brought the message: *Beholde, let mine Hand-maide be seruant to wash the feete of the seruants of my Lord.*

Thirdly, to admonish them, louingly to salute their friends and acquaintance, and generally all others, whom they take to be christians and brethren, which consisteth in praiing well to others, wishing health and prosperitie vnto them: *Luke.* 1. 28. 40. *1. King.* 1. 27.

Fourthly, to put the in minde, to acknowledge a benefit, where they haue receiued it, with giuing of thanks: *Eccles.* 9. 16. *Genes.* 30. 37.

Fiftly, to teach them to confesse an offense where it is committed, with humble cravling of pardon. An example hereof, they may haue in that vertuous & faire spoken matrone *Abigail*, as they may read in *1. Sam.* 25. 23. &c. Oh that men and children sawe what great down-

gers they drawe vpon them by the neglect of this dutie, & might preuent it: and also what gracious blessings they might procure both to themselves and others, by meanes of it; as this vertuous *Abigail* kept *David* from shedding innocent blood: saued her own life, with the liues of her familie, and in the end was receiued to be a Princes wife, for the wise carriage of her selfe in this matter.

Againe, Parents must teach their children good manners, and ciuill behaviour, to rise vp to their betters, to vncouer the head: to make obeyfance, to bee courteous towardes their equals, to bee gentle & lowlie to their inferiours, and louing and kinde to all: this is no lesse needefull for youth, then their meate and their drinke.

Also to admonish them, to giue their elders and betters leaue to speake before them: *1st.* 32. 4. 5. That they keepe silence while their betters are in place, vntill they be spoken vnto: and then they must make answere in fewe words, without vnnecessary circumstances, and directly vnto the matter. And they may not be loude, babling, or hotte in speech, but colde and milde: *Pro. 17. 27.* Warneth, that they do not interrupt or trouble others while they are in speaking. *Pro. 29. 20.* Wherefore, if childre wil keep bounds of good maners, they must not be streporous or troublesom in talke, but

but they must obserue & take their due time and course, and if there be any thing spoken, vnto which they would willingly make answer, they must eyther courteously craue leave of him that speaketh, or else they must carrie it in remembrance, vntill their turne commeth to speake, which is the better of the twaine. And further, they must give an entercourse of speech vnto others: and so suffer others to speake by them: for there is a time to keepe silence, and so to heare others speaking, for hee that will haue all the talke, passeth the boundes of good manners.

Good man-
ners in gesture

Moreover, parents ought to teach their children, how to frame their gesture to a reuerent & dutifull behauiour towards others, which consisteth in these poynts.

1. The first is, to meete those that are comming towards them. And of this they haue an example in holy *Abraham*, *Genes. 18.* 2. where it is saide: *And he lifted vp his eyes & looked, and loe, three men stood by him, & when hee sawe them, he ranne to meete them from the tent doore.* Againe, another example they may haue in *King Salomon*, sitting vppon his regall throne: *1 King. 2. 19.* *Bathsheba* therefore went to *King Salomon*, to speake vnto him for *Adonijah*, and the King rose to meete her.

2. The second, is, to rise vp to elders and betters, when they passe by them. And this

is taught *Leuit. 19. 23.* *Then ſhalt riſe vp before the beere head, and honour the perſon of the olde man, and dread thy God, I am the Lord.* But heere wee muſt warne you of a great abuſe, which for the moſt part is committed in all Churches, and which tendeth to the high diſhonour of God: which is this, that neyther you your ſelues, neyther your children, nor ſeruants, doo knowe the time of your duties: but you will then riſe vp to men, when both you and they ſhould kneele downe to God: as if one that is more honorable among you, ſhal come into the church, while you are vpon your knees in prayer vnto god, preſently you ſtart vp, and leave God, to reuerence men. Is this religion? is this deuotion becomming Gods houſe? is not this all one, as if a man ſhoulde ſay, ſtaye G O D, heere comes in my father, my maſter, my worſhipfull neighbour, and my good friend, to whom I am much beholden, I muſt doo my dutie vnto him, I muſt riſe vp till hee bee paſt, and then I wil come to thee againe? What is this but to preferre men before God? this doing plainely ſheweth, that ſuch are louers of men, more then God: and that ſuch as take this dutie and reuerence vpon them, are robbers of Gods honour, and they ſhall anſwere him for it. Is there no time to ſhewe our dutie towards men, but euen then, when wee are about

about Gods seruice? Why, know thou, when man standeth before God, how honourable so euer he be, he is but dung & filth, and not to be regarded: and let parents learne this wisdom, that while they are taught their duties towards men, it is not to robbe God of his worship: but there is an appoynted time to every dutie and purpose: as *Ecclesiastes* in *Eccles. 3. 1.* his third chapter well admonisheth: *To all things, there is an appoynted time, and a time to every purpose vnder the heauen.* It is recorded of *Leuie*, to his eternall praise: *Deut. 33. 9.* that in Gods cause he said of his father & mother: *I see him not, neither knewe he his brethren, nor his owne children:* euen so beloued, our eyes and our minds, and deuotions, should bee so fixed and intent vpon God, when wee are in his seruice, that wee should not see or regard any man in that while. And againe, we read in the second chapter of the Gospell after *S. Iohn*, of our Sauiour himselfe, who though he was the most dutifull childe that euer was borne of woman, yet when he was about his fathers businesse, he saith vnto his mother: *Joh 3. 4.* *Woman, what haue I to do with thee?* which examples will teach vs, that whē we are about Gods seruice, all other duties must sleepe and be laid apart.

3. The third dutie of good manners, to be observed in their gesture, is to stand while their betters are sitting in place: exmple of this we haue in holy *Abraham*, of his enter-

training of two strangers, as it is written Gen. 18.8. *And he took butter & milke, and the calfe which he had prepared, and set before them, and stood by himselfe under the tree, and they did eat.* Well may Abraham be called the father of the faithfull, for giuing his children so good example.

4. Their fourth dutie, is to bend the knee, in token of humilitie and subiection: example of this, *Mar. 10. 17. 1. King. 2. 19.*

5. The fift thing is, that they giue the chiefe place to their betters, and to offer the same to others in courtesie. *1. King. 2. 19. Luke. 14. 8. 9. 10. Prö. 15. 33. & 16. 18.*

6. Their last dutie, is, to vncover their head. And though we finde no example for this in holy scripture, as beeing not used in those former times: yet seeing the thing is ciuell and comely, and one of the speciall courtesies of our daies, we wil confirme it also with the authoritie of Gods word: *Phil. 4. 8. & Whatsoeuer things are honest, whatsoeuer things are of good report, those things do.* And again, *1. Cor. 14. 40. Let all things be done decently, and according to order.* But this kind of ciuilitie, is both decent & according to order, as also honest and of good report: and therefore warranted and commended by Gods word, and so worthie to be followed. Therefore if our childrē be not thus trained vp in nurture, while they be yōg, whē they be olde, they shal be found so headstrong,

strong, that they will not bee governed, but this consequent must needs follow, that all order shall bee taken away, and then confusion must need ensue. For if nourture be neglected, then our elders and gouernours shall not bee reuerenced: if they bee not reuerenced, they will not bee regarded: if they bee not regarded, they will not bee obeyed: and if they bee not obeyed, then steps in rebellion, and euery one will doo what he listeth.

These vices and great abuses, are to bee reformed, and with speede amended, not onely of many parents and maisters themselues, but also that they labour with all diligence, that they may be redressed and amended in their children and seruants: first, the grosse ignorance in the grounds of christian religion, which yet remaineth in many Parents, Maisters, and their families, who giue themselues to sleepe in the church, to talke one with another, to turne ouer their bookes there, and vsing of their own priuate deuotions or prayers, in the time of publike preaching and prayer, all which no doubt are greuous finnes and transgressions: and besides many absent themselues from holy exercises, and specially vpon the Lords day, then lying in their beds, haunting of Ale-houses and tauernes, riding & going abroad about their worldly affaires, for pleasure and profit, beeing also wearie whilst

whilst they bee present at prayers and preaching, seldom do they preud or combe their prayers, nay many come in the midst thereof, to the great disturbance of the same, and others that are there: and some againe before the sermons are ended: other some after the prayers made, and before the singing of the Psalmes, and the vsuall blessing to bee pronounced, depart thence, whereof they as well as those that tarrie, should bee partakers, posting also out of the church, as it were from a play, or may-game, as thogh they supposed, no more reuerence shuld be shew'd there, then in other places or that some part of diuine seruice belonged vnto them, and not vnto other some, whereas in very traueth, euery one ought to bee a like partakers of the whole. And how should we looke for any goodnesse from God, where this, that is the seede of all sinne, and the nurse of al abominations raineth and swaieth so much?

Let such as are fathers and mothers, & haue children, knowe in what sort they must bee carefull for them. Their children are a good blessing of God, they be members of the bodie of Christ, and the sonnes of God. The

Mat. 19 14

do behold the face of their father which is in heaven. They be fresh plants of the church? Who knoweth what necessary instruments they may bee in the house of God? It is not ynough to feed them, to cloath them, and to nourish their bodies with necessarie sustenance: For the heathen doo this, which know not God: and the sauage and brute beasts, and the birds, which haue no vnderstanding: they breed vp their young ones, and are tender and painefull to prouide for them. The Ass though shee bee dull, the Beare and Lyon, though they bee wilde and cruell, yet seeke they far and neare, to get wherewith to help their young. Therefore, if there be any, or can bee any, which doth forsake and leaue his own, he is more beastly then the foolish ass, & more vnnaturall, then most cruell Beares and Lyons, and Tygers.

Esey. 5. 8.

But in this behalfe, men are for the most part ouer-careful. For this cause many build their houses with blood, and seeke possessions by iniquitie: they ioyne house to house, and field to field, and will dwell alone vpon the earth: they oppresse the poore and needie, and doo wrong to the Widdow and the fatherlesse: they make money their God, and spoyle one another: and all to prouide for their children. This is the couer & cloake for all their mischaetes, they may not leaue their children

of Household Government. 285

children vnprovided for. Vnhappy are such fathers, which in this sort care for their children, by the ruine and spoyle of the needie & innocent; and so breake the commandment of God: because their portion shall be with the wicked, in the lake that burneth with fire and brimstone. And vnhappy are their children, because they are partakers of their Fathers wickednesse, and therefore shall also be partakers of punishment with them. *Th* *Psalm. 37.*

Prophet *David* saith: *I haue seene the wicked strong, and spreading himselfe like a greene Bay-tree: Yet he passed away, and loe, he was gone, and I sought him, but he could not be found.* His roote was deepe, his stocke strong, his branches broad, he spread ouer & shadowed the whole countrey: yet he passed away. He departed, his sonnes died, his house soone decayed, and his name was in little time quite forgotten.

Oh, how much better then is it, to furnish the mindes of your children, and to instruct them in godlinesse, to teach them to knowe GOD, to leade their life vertuously, and to rebuke them, and chastise them for ill dooing.

The beginning of wisdome, is the feare of God. *Psalm. 111. 10.* Let them then learne, what that good and acceptable will of God is. Shewe them the way in which they shuld walke, that they go neither to the right hand, nor to the left. *Pro. 9. 10.*

Psal. 119.7 The word of God is pure, and giueth vnder-
8.9. & 119. standing to the simple: it is a light to their
9.105. footsteps: it teacheth those that are young
 to amend their waies. For children by nature
 are darkenesse, and cannot see except they be

Pro. 22.6.

lightned with Gods word. And therefore Sa-
 lomou saith: *Catechise a childe in his youth, and*
he will remember it when he is olde. This is the
 right blessing, which fathers & mothers giue
 to their children, when they cause God to
 blesse them too.

Mat. 21.
15.16.

When Christ came into *Ierusalem* the yong
 children receiued him. They cried *Osanna to*
the sonne of David: Blessed is he that cometh
in the name of the Lord. Christ giueth witnesse
 of them: *By the mouth of babes and sucklings,*
hast thou set forth thy praise. The words of
 the little and simple children, were able to
 confound the wisdom of the Pharises. Thus
 were they taught from their cradle, so care-
 full were their godly parens for them.

Psal. 8.2.

Contrariwise, they cannot haue any wise-
 dome, that despise the law of the Lord. They
 become blinde & wicked, and abominable
 in all their waies. They haue no sence
 nor feeling of the will of God. They cannot
 knowe light from darkenesse, nor God from

2. King. 23.

Belial. Such were the children that derided

2. Sam. 15.

Elisba, as also *Absolom,* whose heart Sathan

1. etc.

had so possessed with the spirit of pride and
 ambi-

ambition, that hee went about to depose his father from his kingdome. So also his brother *Adoniah* vsurped the kingdome of his father *David*. *1. King. 1.5*

Another care, which a father ought to haue of his children, is to traine them vp in studie and vertue, and of a godly life. *Blessed are the pure in heart, for they shall see God.* They which keepe not this way, are the children of wrath. Heerein standeth the whole profession of a christian life. *For God hath not called vs to uncleannesse, but vnto holinesse.* This is the will of God, and this is our promise made vnto him, that wee serue him in holinesse and righteousnesse all the daies of our life, that we increase in vertue, and growe from grace to grace. *1. Thess. 4.7*
Mark. 5.8
Luk. 1.74
75.

A wise and louing father, which sendeth his sonne to a dangerous iourney, either by sea or land: first instructeth him with aduise, and telleth him in what sort hee shall auoyde perilles. Take heede (saith hee) the way is dangerous, which thou must passe. The sea is terrible, the waues rise as high as heauē, and by and by, thou shalt see a place as lowe as hell. The sandes may swallow thee, the rockes may destroy thee. Thou shalt passe by huge mountaines, and a through wilderness, where theeues will assault thee. Thy heart will quake. Thou shalt crye for succour,

and finde no man to helpe thee. In these and these places, hath many a good mans childe beene cast away. Oh take heede (my sonne) thou art the staffe, and the comfort of mine age. If ought come to thee otherwise the wel, I shall soone end my daies in sorrow.

If a father bee thus carefull that his childe should escape worldly daungers: bee must bee carefull of spirituall daungers, in which whosoever is lost, is lost for euer. Therefore, thus, or to this effect, will he say to him. Oh my sonne, vnderstand what God hath done for thy sake. Take heede to thy selfe. The world is al ouer strawd with snares. The diuell raungeth and seeketh whom hee may deuoure. Giue no ground to him, but resist him, and hee will flee from thee. Bee strong in faith. The name of the Lord is a strong tower of defence. Call vpon him in the day of thy trouble, and hee will deliuer thee. He will giue thee of his spirite. Take heede my sonne, and bee not deceived: let no wilful-

1. Pet. 5. 8.

Iam. 4. 7.

Pro. 18. 10.

Psal. 50. 15.

Pro. 1. 10. 11.

Rom. 12. 2.

1. Iob. 2. 15.

Psa. 51. 5.

Ephes. 2. 3.

Gal. 1. 12. 13.

nesse cast thee away. If sinners intice thee, be not a companion of them in wickednesse. Fashion not thy selfe to the likenesse of this world, for the world passeth away, and the lust thereof. Hee that loueth this world, the loue of God is not in him. Bee not like vnto them that perish. Thou wast conceived and borne in sinne: thou art by nature the childe of

of wrath. But God made the meete to be partaker of the inheritance of the Saints in light, and hath deliuered them fro the power of darkenesse, and hath translated them into the kingdome of his deare sonne. Reioyce not this grace in vaine. But cast away the workes of darkenesse, and put on the armour of light. Be renewed in thy heart, and in thy spirit, that it may appeare I haue been carefull for thee. Thus a carefull father seeketh to traine vpp his sonne, and to nourish him.

2. Cor. 6. 1.
Rom. 13. 12.

Now there be some necessary meanes and helpes, wherby godly parents may the more effectually and vertuously bring vpp their children according to the directions before spoken of, as these.

First, not to suffer their children & youth to haue their owne will. For *Salomon* saith; *Pro. 11. 20. They that are of a froward heart, are abomination vnto the Lord.*

And againe in the nine and twentie chapter, verse fiftene: *A child set at libertie, maketh his mother ashamed.* But what will some bee readie to answer in this case? Oh hee may bee broken of that time ynough afterwards. But what saith the wise man: *Ecclesi. 35. 27. Give no passage to the waters, lest a little. The heart of a childe is as the violent waters.*

And as those which haue experience, in keeping and repairing the sea banks, can easilie tell vs, that the raging waues should be suffered to breake out but one tide, they should hardly in many daies recover it againe: so if thou sufferest thy chilles affections to haue the full swing & course: yes but a small season, thou shalt hardly or neuer againe winne this breach.

2. The second meanes is, moderation in diet, not to pamper children with too much meate, or that which is delicate, but to giue them that which is wholesome and sufficient, and no more. For excesse breedeth diseases, both in bodie and minde, maketh them gluttons and drunkardes, consumers of patrimonie, and this vice draweth a thousand more with it: and euen as the fattest soile bringeth forth the rankest weeds: so pampered children brought vp without due gouernement and discipline, thrust forth the greatest and most ouergrowne vices.

3. The third helpe is, not to cloath them with costly apparell, or to attire them with new fashions. For this againe is contrary to the nature of paines and labour, and stirreth vp pride. For euen as the soft flaxe soone teacheth holde on the fire: so youthful nature will soone bee inflamed with this vice, as lamentable experience too much teacheth this day.

day. For from whence cometh this disfigured and monstrous apparrell, but from wanton and dissolute education of youth? This is the speciall sinne of England, and if any thing be the overthrowe of it (which God for his mercie turne away) it will bee this the land is too heauie of this sinne. For the pride of all nations, and the follies of all countries are vpon vs, how should wee long beare them?

How art thou fallen fra heauen, o Lucifer, sonne of the morning? And it shall bee in the day of the Lords sacrifice, that I will visite the Princes, and the Kings children, and all such as are cloathed with strange apparrell.

Esa. 14. 12.

Zeph. 1. 8.

4. The fourth helpe, is reprehension, or chiding. And this is taught, *Pro. 29. 15.* The rodde and correction giue wisdom. Where by the rodde, is vnderstood chastisement, & by correction is vnderstood, chiding or reprehension. The want of this helpe, was the viter spoyle and vndoing of *Adonias*, as may bee seene *1. King. 1. 2.* chapters. And heere wee cannot but iustly finde fault with most Parents, who though they bee somewhat careful for their children, while they bee tender: yet when they become to some yeares of discretion, as to fiftene or sixteen, (which time is most fite for reprehension) because then by all reason it should soonest enter, and which time againe is most dangerous, because then

our affections are most strong in vs: oh then they be growen to mens and womens estate, they may not be reprehended, they may not be disgraced. But know thou, oh wise parent, that so long as thou hast a childe, so long thou art a parent: and so long as thou art a father, so long thou must carry a fatherly authoritie and power over him.

5. The fift helpe is chastisement, and it may well be called a helpe, because where reprehension will not serue, that must helpe, and this must bee vsed in order and method, as the skilfull Phisician will not giue his strong and bitter pill, before his preparatiue, least the working of it should bee hindered by the stubborne and indurate obstructions: so the wise parent in curing his sonnes vices, must not strike before he hath reprehended or preadmonished: least either he bee too much cast downe and discouraged, or waxe obstinate. This kind of phisicke, as it is more strong then the former, so it hath a more forcible and excellent working. For great is the godlinesse in that seueritie, by which the power of sinning is taken away. And againe, *Salmos* in the 22. of the Prouerbes, verse 15. saith more worthilie; *Foolishnesse is bound in the bars of a childe, but the rodde of correction shal drive it away.* And againe in the 13. chapter, verse 24. *He which spareth the rodde, hateth his sonne;* that

that is, hee is an enimie vnto him. Wherefore knowe thou this: O thou father, that when thou seest thy sonne dangerously sicke, with the disease of sin, and doest not vse this helpe and remedie which God in his holy word hath prescribed vnto thee, thou art accessory to thy chilles death, as an enimie, & his blood shall be required at thy hands: because that where thou mightest haue saued him, thou hast wilfully cast him away: for Gods loue (good parents) looke to your children. Oh that parents had lesse naturall affection, or more wisdom: for euery parent is blinde in his owne children. Oh, is it not a pittiful thing, that parents should themselves make graues for their owne children, and burie them quick without all compassion, and thinke they do well in it? And is it not a folie aboue all follies, that while the parent layeth his hand vpon his chilles mouth, to keep away the colde winde: he presseth it downe so hard, that hee strangleth him therewith? Thus many a father & mother in the world, haue killed their deare ones, by their inordinate loue and cockering of them, and thus many poore infants must still be murdered, because parēt: wil not be warned. Parēt: are bound by y^e law of nature to loue their childrē: for what a crueltie were it, not to loue them: that they haue gotten and borne. But yet wisdom.

Genf. 6. 5. &

8. 21.

Math. 15.

19.

done requireth, that they somewhat dissemble and hide their loue, (especially to those children, that be of some reasonable discretion) least they should take boldnesse thereupon to do what they list. For if wee well consider of mans nature, that it is euill euen from his birth, wee shall then finde the yong childe, which lieth in the cradle, to bee both wayward & full of affections, which though his bodie bee but small, yet hee hath a great heart, and is altogether enclined to euill. And the more he waxeth in reason by yeares, the more he groweth proude, froward, wilful, vn-ruly, and disobedient. If this sparkle be suffered to increase, it will rage ouer, and burne downe the whole house. For we are changed and become good, not by birth, but by education. For like as planting and carefulnesse hath great power in all growing things: euen so hath Education greater vertue & strength: yea, and better fruit in the diligent bringing vp of children.

Therefore parents must bee warie and circumspect, that they neuer smile or laugh, at any words or deedes of their children, done lewdly, vntruthfully, naughtilie, wantonly, or shamefully, nor to kisse or commend them for so dooing. For children will commonly accustome themselves vnto such things, as they shall see and perceiue to be pleasing, and de-

delightfull to their father and mother. Therefore they must correct, & sharply reprove their children, for saying or dooing ill, and make it knowne vnto them, that they be neither well pleased, nor contented, with their so doing, but that it greatly disliketh them. And againe, on the other side, let them kisse and make much of them, whensoever they shall see, or heare them doo any thing, that is a signe of goodnesse.

But such is the fond, and too much cockering affection of some Parents towards their children, that there is more neede in these daies, to teach & admonish them, not to loue them too much, then to perswade them to loue them. For *Dauid's darling*, was *Dauid* *traytor*, and this is the manner of God & his iust iudgement, that when any father or mother begins (as it were) to set their childe, or any thing else, in the roome of God, and so loue the same aboue him, which gaue it, eyther to take away the childe, or the thing, or else to take away the Parents, before they prouoke him too much.

For as the Ape doth with too much embracings, well neede kill her young whelpes: so likewise, some vndiscreete parents through immoderate loue and ouermuch pampering and cherishing, do vtterly spoyle and marre their children.

There-

2 Sam. 15.
10, 11, 12, 13

Therefore, if parents would haue their children liue, they must take heede, that they loue them not too much: for the giuer is displeased, when the gift is more esteemed then hee.

Ill bringing
vp, is a cause
of marring
many which
are of a good
towardnesse,
and wit.

Wee may see by experience, how that many children of good wit and towardnesse, are marred and spoyled for want of good education, and so get those vices from their tender yeares, which all their life after do, for the most part accompany them. For when Parents doo eyther too much cocker their children, or by their lewde example allure them to naughtinesse, or neglect due instruction: what other thing (I pray you) can come to passe, then which we see in trees, which from the beginning being neglected, become crooked and vnfruitfull. Contrariwise, they that are pruned, erected, ordered and watered with the hand and cunning of the Husbandman, are made straight, fertile, and fruitfull. So that the manner of life, education and custome, are of great importance to moue to vertue. What a great follie is it in parents, to toyle themselves and be occupied in getting riches, and to bee nothing carefull for their children, for whose sake riches are gotten? Assuredly there can none more precious and better heritage bee left vnto children, then if they bee well and vertuously brought

vp from their tender age, and bee rightly instructed vnto vertue from their infancie. This patrimoine remaineth with them continually nothing at all subject to the stormes & troubles of fortune. But we see two especiall causes, why some parents do more negligently provide, that their children bee instructed: to witte, too much cockering and nigardship.

In cockering, mothers doo more often offend, and especially those which haue but fewe children. These do like as if some husband-man should refuse to till his field, because hee hath but one onely. Who could suffer this mis folly & peruersenesse of iudgement? Is it not much more to bee tilled, because it is onely one? yes verely, that so the profit and increase of one, may recompence the want of many: euen so, after the same sort, wee iudge it to bee the dutie of mothers, so much more diligently to bring vppe their children, by how much they are fewer.

But wee see what doth let mothers, that they loue their children more dearly, then that they can suffer them to be an houre out of their sight: but this is cruell loue, so to loue their children, that they should bee as it were giuen ouer of their Mothers

Two things which much hinder good education.

The fewer the children, the more diligently to bee cared for, that they be well brought vp.

vnto

unto all naughtinesse, of which penitence and
cruell lone, not a few shall suffer the iust pu-
nishment, which with great griefe of minde,
and with teares shall be compelled to see the
vnbridled wantonnesse and vngraciousnesse
of their children, vnto which they do now al-
too late, go about to provide a remedie.

The second
cause, which
hindereth
good educa-
tion.

On the other side, niggardship is often-
times greater, then that Parents will bestowe
the cost. Whatsoeuer is spent vpon horse-
keepers, or horse-breakers, fooles, minstrels,
dogges, hawkes, &c. that some thinke wel be-
stowed, but if they see any thing to bee spent
about instructing their children, they thinke
all that ill bestowed, and are much more care-
full, than an horse bee well framed to vault-
ing, and leaping, then that their childe bee
well instructed to vertue.

This inconuenience cometh to the minds
of children, if they bee not well brought vp,
that they become seruile, & open to all sinne
and naughtinesse. For if a man leave his field
vntilled, hee shall finde it to haue brought
foorth serue and thistles, and such vnprofita-
ble weedes: after the same sort, if hee shall
leane the wittes of his children vnlooked vnto,
and vnexercised, he shall be sure to reape
most abundant fruit of wantonnesse and vn-
graciousnesse.

The holy ghost speaking in the scriptures
of

of foolish fondnes, as that hee that begetteth
such a one, getteth himselfe sorrowe, and that
the father of a foole hath no ioy: *Pro. 17. 21.*
Meaneeth it not so much of naturall fooles or
idiottes, and such as are destitute of common
reason, although it is true, that is a lamentable
iudgement of G O D, and a heavinesse to the
parents of such a childe: as of wicked chil-
dren, such as eyther are ignorant in the
word, or not knowing how to order one right
steppeto the kingdome of God: or else ha-
ving some knowledge, abuse it to maintaine
their carnall lustes and appetite. For this
cause, as it wou'd grieve Parents to haue na-
turall fooles to their children, or such as ey-
ther in some imperfection of nature are dis-
membred, or deformed, and misfigured in
the parts of their bodie: so much more shuld
it grieve them, to haue such children, as ey-
ther for want of knowledge & heavenly wis-
dome, cannot walke in the feare of God, or
abusing the knowledge giuen them, pro-
stitute and giue themselues to all sinne and
wickednesse: it is marueilous how greatly pa-
rents can bewaile the want of one naturall gift
proceeding of some imperfection, and how
easlie they ca passe ouer without any grieve,
the want of al spiritual graces, springing from
corrupt education.

In like maner is it strange, that men can take

the matter so heauilie, when their children breake into such offences, as eyther haue open shame, or ciuill punishment following them: and yet can make no bones, but passe ouer such sinnes as are against the maiestie of God, accompanied with euerlasting confusion, and vnspeakeable torment? Wherein what doth the most part of men bewray, but their great hypocrisie, in that neither their ioy, nor their grieve is found to their children, and that they loue themselves more in their children, then eyther their saluation, or the glory of God: the tender loue and care whereof (no doubt) did increase the sorrow of *Dauid*, for the death of his sonne *Absolon*, who was not so much grieved for the losse of a sonne, as for that vntimely end of his son, to whom the time of repentance for his saluation, and the glory of G O D, was denied: which happilie, if hee had liued, his father *Dauid* might haue reioyced in. Let Parents therefore learne to correct their affections to their children, and bee greeued for their ignorance, impietic, and sinnes, whereof either their carnall copulation, the not lamenting of their naturall corruption, the want of praier and holy seed, or prophane education, armed with the wrath of God, may be a most iust occasion. Can parents hope for a holy posteritie? or do they maruell if the Lord crosse the

of Household Government. 501

in the children of their bodies, when they make as bodie and brutish an entrance into that holy ordinance of the Lord, as is the meeting of the neighing horse, with his mare, when being ioyned in that honourable estate of matrimonie, eyther as mee naturall men, without all knowledge of God, they beget their children: or as too carnall men without the feare and reuerence of the Lord, neither bewailing their corruptions which they received of their ancestrie, nor praying against their infirmities, which may descend to their posteritie, they abuse the marriage bedde.

Lastly, when hauing received the fruit of the wombe, they have no care, by good and vertuous bringing vp, to offer it to the Lord, that their childe by carnall generation, may be the childe of God by spirituall regeneration. Surely no: and yet men looking vp to God his providence and secret counsell, without all bethinking themselves of their corrupt generation: from which their children are descended, without all looking backe into their wicked and godlesse bringing of them vp, wil fret against their finnes, fume against their children: yea, often they will correct them, and that to serue their owne corruptions, not so much greeued for that they have sinned against God, as that they haue offended them.

Christians therefore must knowe, that when men and women raging with boyling lust, meete together as brute beastes, having no other respects, then to satisfie their owne carnall concupiscence, when they make no conscience to sanctifie the marriage bedde with prayer, when they have no care to increase the Church of Christ, and the number of the elect, it is the iust iudgement of God, to send them eyther monsters, or naturall fooles, or else such as having good gifts of the minde, and wel proportioned bodies, are most wicked, gracelesse, and prophane persons.

Againe on the contrary, wee shall finde in the word of God, that noble and notable men commended vnto vs, for rare examples of vertue and godlinesse, were children asked and obtained of God by prayer.

Gen. 4.2.25. Our first parents *Adam* and *Eve*, beeing humbled after the birth of their wicked sonne *Caine*, obtained a righteous *Abell*: of whom, when by his bloodie brother they were bereft, they received that holy man *Seth*. *Abraham* begetting in the flesh, had a cursed sonne *Ismaell*, but waiting by faith for the accomplishment of God his covenant, hee obtained a blessed *Isaack*. *Jacob* not content with one wife, according to the ordinance of God, was punished in his children: yet afterward *Genes. 30.24* beeing humbled, he received faithfull *Ioseph*.
El.

of Household Condemnation.

307

Abraham and Hannah, praying and being cast: *I. Sam. 29.*
downe, had a *Saviour*, then did minister be-
fore the Lord. *David and Bathsheba* likewise: *2. Sam. 22. 24.*
tilling their sinnes, obtained *Salomon*, a man of
excellent wisdom: *Zacharie and Elizabeth*: *Luke. 1. 13.*
fearing the Lord, received *John the Baptist*,
a forerunner of Christ.

Looke what sinns parents have received natu-
rally without God his great blessing, without
prayer and humbling of themselves, they
shall conuey them to their posteritie. And
although the Lord graunteth sometimes ci-
uill gifts, vnto the children of naturall and
carnall men: yet for the most part, they re-
ceiue their naturall sinnes. But if the chil-
dren of God by regeneration, do see in them-
selues, and lament their sinnes of generation,
praying that their naturall corruptions may
bee prevented in their posterities: they shall
see the great mercies of God in some mea-
sure, freeing their children from the same.

Now when thou shalt see such sinnes to be
in thy children, enter into thine owne heart,
examine thy selfe whether they are not come
from thee: consider how iustly the hand of
God may bee vpon thee: and when thou
wouldest bee angrie against thy childe, haue
an holy anger with thy selfe, and vse this, and
such like meditation with thine owne soules
Lord, shall I thus punish mine owne sinnes

and that in mine own childe: shall I thus per-
 secute the corruptions of my ancelles nay, I
 see (O Lord) & perceive, that thou art displea-
 sed with mee, for the too carnall conceptions
 of my childe: I hat then in some time, I as-
 ked it not of thee by prayer: be merciful un-
 to me (O Lord) and in thy good time shewe
 some pitie vpon my childe: and thus I
 Thus thinking thou goest about to cor-
 rect nature in thy childe, which he could not
 helpe, arming thy selfe with prayer, repent-
 ing with *Jacob*, thou shalt bee so affected, as
 desirous to drawe thy childe out of sinne, yet
 with the mildest meanes, and least rigor. And
 one thing is most wonderfull that some will
 teach their children to speake corruptly, and
 do wickedly whilst they are yong, and yet
 beare them for it when they are olde: againe,
 some will imbolden their little ones to prac-
 tise iniquitie towards others, which when by
 the iust iudgement of God, they afterwards
 exercise towards the parents theselues, they
 are corrected for it. And yet deale with these,
 & such like men, for the euil educatiō of their
 children, & they will answer: do not we, as
 much as is of vs required: we send our childrē
 to the church to be instructed of the Pastor:
 and to the schoole, to bee taught of the mai-
 ster: if they learne, it will bee the better for
 them: if not, they haue the more to answer
 for:

for: what can wee do more? But remember,
O man: confide, O woman, who soeuer thus
speaketh, for that sinners sake, and the want of
prayer, there may be a plague vpon the Pa-
stor: paines, and a curse vpon the teachers
tongue.

If parents therefore wold haue their childre
blessed at the church, and at the schoole: Children pro-
let them beware they giue their children no fit more by
corrupt example at home, by any carelesse good example
nelle, prophane nelle, or vngodlinesse, for in one month,
when examples are set before childrens eies, then by in-
struction in a
they are easilie ledde away to that which is whole yeare,
euill: otherw ise, parents will doo them more
har me at home; then both Pastor & schoole-
maister can doo good abroad: for the cor-
rupt example of the one, fighteth with the
good doctrine of the other: which is by so
much the more dangerous, because that cor-
rupt walking, is armed with nature, and ther-
fore more forcibly inclineth the affections of
children to that side. And further, experience
teacheth vs, that childre like, or mislike more
by countenance, gesture, and behauiour, then
by any rule, doctrine, or precept whatsoeuer.

Some there bee that will not haue their
children taught, vntill they be ten or twelue
yeares olde, because (as they say) at that age
they haue but an apish imitation.

To whom wee answered, that although they cannot then deeply discern, nor profoundly conceiue thinges: yet how many thinges before these yeares, will they both receiue and remember? And we demaund, if children bee apish in immitating and following that, whilst they bee young, which they will haue the habit, qualitie, or propertie of when they bee olde, may they not much better do apishly good, whiles they are young, which they may doo carefully when they are olde: besides, let them go so vntaught, and they will growe so head-strong, that they wil sooner bee broken, then bended: and sure it is, that one stripe, or two words, will doo more good to a childe in time, then a hundreth stripes afterward. And heere let parents be admonished of their vndiscreet correction, who do their children more harme, in shewing a mery countenance after their discipline vsed, then they doo good by their chastisement of the, whiles they do correct the. Neither do we purpose to take away naturall affections, and a christian kinde of compassion in al our censures: for it is our great complaint of the brutish vnnmercifullnesse of many parents herein, but wee would wish christians, to correct their vndiscreet affections heerein by heauenly wisdom. Neither are we so stoicall, as to deny a more milde and
aff. ble

affable kinde of speech, to bee both lawfully
and conveniently vsed to children, and yet
was wish it to be voyde of all vnseemly lo-
nitie, and without all shewes of foolish, vaine,
and vnnecessary behaviour.

To bee briefe, how needfull household
government is towards children, may ap-
peare by the slender shining, & small profit-
ing eyther of religion or vertue, either in the
Church or Common-wealth. Speake men
of discipline neuer so much, complaine they
of the want of Church government neuer so
loude, preach they, teach they neuer so much
abroad, vnlesse they will beginne discipline,
in reforming their houses, and give religion
some roome at home, they shall trauell much,
and profit little. And surely, if men be careful
to reforme thēselues first, and then their fami-
lies: if their charge be greater thā heir circums
and prouinces wherein the Lord hath pla-
ced them, it were the best way to mooue the
Lord to bestowe reformation and discipline
on his Church among vs: and of all meanes
that now may bee hoped for, this seemeth
best: for of particular persons, come families
of families, townes: of townes, prouinces: of
prouinces, Realmes: so that conueighing dis-
cipline thus from one to another, in time, and
that shortly, it would come into the Church.
Well (we say) let there be neuer so good lawes
in

in duties, need to put orders in churches, if there be no practise at home: if fathers of families be not doctine and discipline in their houses, and to yne their helping handes to Magistrates and ministers, they may indeed, but vniustly, as many haue done, complaine that their childre are corrupted abroad, when they were before, and are still corrupted and spoyle at home. Alas, ye parents, to whom the comfort of their children well brought vp, is a precious erowne, will not informe and reforme their children in the feare of God, how would hope sustaine these men, that others will performe this dutie for them, to whom this charge doth far lesse appertainer.

Lastly, let parents remember, that therefore they haue disordered and disobedient childre to themselves, because they haue bin disobedient children vnto the Lord, and disordered to their parents, when they were young: whereof because they haue not repented, the Lord punisheth their sinnes to others, with the like sinne to themselves. Wilt thou know, thou father, how thou mayest haue that blessing to be the blessed father of a blessed seede? Wilt thou know, thou mother, how to auoyde that curse, to be the cursed mother of a cursed seede? bring thy children within the compasse of the couenant: in-
deuour to make thy sonne, the sonne of God,

and

and thy daughter by nature, the daughter of
God by grace; and remember how that god,
which on his part protested to father *Abra-
ham*, that hee was all sufficient, for the accom-
plishment of his promise, in giuing him a bless-
ed seed: and requested also on father *Abra-
ham*'s part, that hee should walke before him,
and bee vpright. Wilt thou then haue the one
part of this, of the couenant: that is, that
God should blesse thee in thy seed: then re-
member also, that thou walke before the
Lord, and be vpright: Wilt thou haue thy
children as the blessed seed of *Abraham*?
teach them with *Abraham* the iudgements of
the Lord: pray for them with *Abraham*, that
they may lue in the light of the Lord: be rea-
die to offer the with *Abraham*, that they may
be a holy sacrifice vnto the Lord. It is thou
(O man) O woman, that mayest doo thy
childe the greatest good, and the greatest
harne: if thou prayest for him, and repen-
test for thy selfe, the Lord will blesse thy
care, the Pastors paines, and the teachers
trauell.

But if thou despisest these dutie, the Lord
will denie thee these blessings, and the curse
of God will fall vpon thy childe, at home
in thy house, abroad in the Church, and in
the Schoole.

And

Genes. 17.1.

and said O

and said A

And seeing the Lord hath promised that he will bee thy God, and bleſſe thy ſeed, if thou beſt faithfull, thou mayeſt both hope, that thou art of the faithfull, if thou haſt a bleſſed ſeed; and feare that thou haſt not as yet the bleſſing of the covenant, when thy ſeed is accuſed.

Obiection.

Answer.

But had not *Isaac* wicked children, and *David* godly ſonnes and doth not daile experience teach vs, that wicked men haue godly children? Yes, for beſides the ſecret counſell of the Lord heerein, we muſt know, that neither the promiſe of the Lord is ſo vniuerſall, that every particular childe of a faithfull man, ſhould be within the covenant: or if of many, there bee but one bleſſed; the promiſe is performed: yea, which more is, though the faithfull man haue neuer a good childe, yet, if vnto the thouſand generation there bee but one good, the covenant is not broken: neither muſt wee tye the Lord his worke ſo much to man, that a good man may not haue an euill ſonne, ſeeing though the Lord viſit not his finnes, yet hee may viſite the finnes of ſome of his Fore-fathers, to the third & fourth generation going before. To the ſecond (we ſay) that an euill father hauing a good childe, though the Lord ſhewe not mercie to that particular man therein, yet hee may remember his promiſe to ſome of the Fore-

Forfeithers, in the thousand generations going before: & though that an euill may haue no cursed childe, yet the curse may bee accomplished in the third and fourth generations following.

Wherefore, not speaking of election, or reprobation, which wee leave onely to the Lord, to make good or bad: wee exhort parents to vse the ordinary meanes to bring vp their children, so as they either by some good tokens, may see them the children of God; and heires of the covenant, or at least bee comforted in their owne conscience: if their children for some cause vnkowne refuse it, in that to the vttermost of their abilitie, they haue vsed all good & godly meanes to bring them vp well, and offered them to God.

And if parents haue cause to bee grieved, when thus travelling in good education, they cannot see good in their children, how much more cause of griefe may they haue, whē they haue vsed and bestowed no labour at all, to bring them vp in the feare of the Lord: And yet many will bee grieved for the one, that will not for the other. Wherefore let vs learn, if we wish to conuey god his blessings to our posterities, let vs vse the duties thereunto: let vs, (if we be loath to conuey God his iudgements to our children) carefully auoid the meanes vnto it: and surely, as it is a blessed

Luk. 2. 29.

sed thing in the house of death, with Sorrow
 to depart in peace, leaving our wives, children;
 and servants, members of Christ, spouses to
 Christ, children to God, and servants to the
 Lord: so in death, no one thing will be more
 grievous vnto a man, then (the Lord having
 given him the charge of so many soules so be
 furthered to saluation) that his owne tormen-
 ted conscience shall presse him: how, in as
 much as hee could, hee hath helped them for-
 ward to their damnation: and so, (which is
 more fearefull) hee shall haue them speewing
 & foming out on his face continual curses in
 hell, acculing him for euer to bee a murder-
 rer of their soules, and a cut of their saluati-
 on.

The end of all this, briefly is thus much:
 that Parents having fooles, children not wal-
 king either in knowledge, or in a good con-
 science, must make some vse of so iust, a cause
 of griefe, examining themselves, and accu-
 sing their owne soules before the Lord, ey-
 ther for that their meeting was prophane to
 so holy an estate, or brutill, because they de-
 sired rather a seede like vnto themselves in
 flesh and blood, then such as might bee like
 to Christ by grace, and new birth, or that
 they begat their offspring as meere natural, or
 very carnall men: or because they eyther
 pro-

prophanely neglected all good education: or monstrously disliked that in their young children, which they liked in themselves, & put-
nished in them their owne corrupt precepts: or for that they suffered their children injuri-
ously to doo euill to others, which they could not suffer to doo to themselves: or vntaught the that at home, which was taught abroad: or in that they do lye in some sinne vnrepented of: or else because they neuer made conscience to bring their posteritie with in the couenant of saluation, but still loued the flesh of their children, and not their soules.

Let all Parentes remember, that they are bound by the Lawe of GOD and Nature, as concerning this bodilie life, to make good and honest provision (according to their degrees) for the reliefe and maintenance of their children and familie.

And therefore such Fathers and Mothers, as consume and waste away their money and substance vnthriftily, by dicing, carding, gaming, or by any other indirect and vnlawfull meanes, whereby their children and familie should bee maintayned, doo very vnnaturally sinne, and breake Gods commandements.

The

Youth must
thinke on
death betims,
to the end to
liue well, and
die well.

The wise man sheweth parents, when is
the best time to sowe the seed of vertue in
their children, that it may bring forth the
fruit of life, and make them alway readie to
die: saying, Eccles. 12. 1. Remember now (saith
hee) thy Creator in the daies of thy youth. As if
he should say: Bee mindfull and thinke on
God in youth, and doo not prolong or defer
it vntill age. And so all their life shall runne
in a line, the middle like the beginning, and
the end like the middle: as the Sunne setteth
against the place where it rose.

Marriage with
Papists, &c.

One of the principallest duties that belong
to parents towards their childre, is, that they
be very warie and carefull, that their sonnes
and daughters do not match in marriage, with
such as are vngodly, wicked, and voyde of
true religion. Which if they do, they endan-
ger the faith of their children, and so commit
a greuous sinne.

Genes. 2. 23.

For prooffe whereof, let vs consider first what
marriage is, and how nigh a coniunction the
Lord hath made it. He made the woman of
the mans nature, flesh of his flesh, and bone
of his bones: so that wee may not imagine,
that in the outward and woofier parte, that
that God which required so near a coniunc-
tion, will suffer the mindes and spirits of the
husband & wife, between faith & superstiti-
on to be rent a sunder. Therefore when
God

God said: *They shall bee two in one flesh*: Wee *Verse. 24.*
 may not thinke but that hee spake it of the
 whole & perfect creature made of bodie and
 soule, that they should bee of two one. Or
 that God did by so holy a lawe, set free the
 holiest part, requiring onely such agreement
 in the flesh and bodie, and leaue the soule and
 spirit in discention? For as God gaue vnto
 both one name, as touching their earthly na-
 ture, signifying their vnitie, and called them
Adam: *Genes. 5. 2.* So hee gaue vnto them a
 likenesse in name, as they were ioyned in ma-
 riage, to signifie their agreement in minde
 and spirit, and called the one *Man*, and the
 other *Woman*: *Genes. 2. 22. 23.* Yea, hee gaue
 vnto marriage this especiall priuiledge. For *Genes. 2. 24.*
this cause shall a man leaue his father & his ma-
ther, and shall cleaue to his wife, and they shall bee
one flesh: but it could neuer bee, that any vni-
 ting onely of flesh and blood, should haue
 found a dispensation from that Lawe, that
 bindeth minde and conscience. *Honour thy*
father and thy mother: *Exod. 20. 12.*

The holy and faithfull bond of marriage
 betweene man and wife, signifieth vnto vs,
 that most holy Coniunction of vs and Christ
 with his Church: *Ephes. 5. 25.* Seeing that this
 is a Coniunction both of body & soule, then
 such as are christian Parents ought to bee
 carefull, that their children may reioyce in it,

How should
that marriage
speed well,
when the brid-
grome marri-
eth such one,
as to whom he
may not say,
God speed,
because she is
none of Gods
friends.

2. Ioh. 10.

I. Cor. 7. 39.

But how doe
they marrie in
the Lord, who
do marrie the
Lords ene-
mics.

Gen. 6. 2. 11.

As the Iewes
might not ma-
rie with the
Chananites, so
christians may
not marry
with them,
which are like
Chananites.

Genes. 24. 3.

and 28. 1.

Mak. 2. 11.

Ezra. 9. 12

howsoever it liketh other to marie their chil-
dren, yet they ought to see that their childre
do setle themselves, that they may knit their
minds in religion, where they make their bo-
dies one, that so their marriage may bee to
them, as a looking-glasse, to view, and behold
the loue of Christ. Saint *Paul* giueth this ge-
nerall rule to all that will marrie, that they
marrie *in the Lord*. And to marrie only in the
Lord, is not to bee ledde by flesh and blood,
with fauour, credit, honour, friendship, riches,
or beautie: but rather it is to marrie religious-
ly in the feare of God, and in the fellowship
of the church of Christ, where true christians
liue by one faith, professe one religion, and
serue one God. Now let vs a little call to our
remembrance, what fruit such vnequall mar-
riages haue brought forth from the begin-
ning. The sonnes of God, sawe the daugh-
ters of men, that they were faire, and they
tooke them wiues of all that they liked. This
aduenterous marriage in strange religion, did
so infect the world, that all flesh had corrup-
ted his waies. For this cause God gaue this
plaine and expresse lawe vnto the people of
Israell, as touching all the Inhabitants of the
land of *Canaan*: *Thou shalt not giue thy dugh-*
ters vnto his sonnes: Deut. 7. 2. 3. 4. Exod. 34.
16. Surely they will turne away thy heart:
I. King. 11. 2. Ezra. 9. 1. 2. &c. and 10. 1. 2. &c.
Read

Read the places. We may not heere thinke,
that this inhibition serueth now vnto vs, as
touching Pagans, Turkes, or Infidels: but
rather we must assure our selues in the truth,
and know, that no people in the world, are
more within the compasse of this law, the
Papist, and superstitious Idolater. The ho-
ly Ghost forbiddeth vs to keepe company
with the Idolaters, & such as are of a strange
religion. And how can he then permit, that
we should marrie with them? He commaun-
deth straightly: that we should not drawe in
one yoke with the vnbeleeuing: 2. Cor. 6. 14.
which to do, is as vnseemely, as an oxe & an
asse to be yoked together to plough: Deut. 22.
10. And how can we possibly deuise to vio-
late and breake this commandement more
contumeliously, then to yoake our selues in
marriage with the vnfaithfull? We are char-
ged, *To offer vp our bodies, a lively, a holy, and a
reasonable sacrifice vnto God: Rom. 12. 1.* But if
we shall giue our bodies to Papists, wee then
shall make them one flesh with the Papists,
and then we may be sure, that no corrupt sa-
crifice can be a sweete smelling sacrifice vnto
the Lord our God. Here godly parents ought
then aduisedly to consider, that the strength-
ning and constant standing in religion
of their children, is onely of GOD,
and from GOD, and not of themselves, Gen. 34. 14.

If adukrie
may seperate
marriage, shal
not idolatric
hinder mari-
age, which is
woorse then it

Parents may
not giue their
daughters to a
man vnchristi-
fied.

and therefore although they haue brought vp their children religiously and vertuously, and thinke they are so well grounded and settled therein, that they cannot bee remooued and drawn from their sound profession: yet they must beware, that they doo not tempt God, and venture their children to walke in that way, which so many men haue fallen in. How can they assure themselves, that their childre shall abide constant, and stand vpright, if they shall consent, that they may couple themselves in marriage with Papistes.

Sampson was borne by Gods promise, consecrated to the Lord frō the day of his birth, to the day of his death, made Iudge of *Israel*, a deliuerer of Gods Church, and a reuenger of his enemies, very great and especial tokens of the grace of God in him, that it should be continued: yet, when hee would attempt to marrie one of a straunge religion, he lost his honour, and became a laughing stocke vnto the enemies of God. *Iudz.* 14. 1, &c. and 16. 4. 17. 18. &c.

Miserable is
that man,
which is fet-
tered with a wo-
man, that li-
keth not his
religion.

Salomon was a wise man, as euer was any before or after him: God had indued him with heavenly gifts, and had set him vppe, as a figure of his Sonne Christ: yet when he had married with *Pharaobs* daughter, (a woman of another religion, and a stranger from the Common-wealth of *Israel*) hee then fell from
woorfe

woorse to woorse, till at the last hee became a miserable Idolator: 1. King. 11. 4.

What was the cause that *Abab King of Israel*, did woorse then all the Kings before him, a man euen solde to worke wickednesse in the sight of the Lord, aboue all his Idolltries, & walking in the most wretched waies of *Ieroboam*: the scripture layeth this to his charge, euen as his greatest sinne, that hee tooke the daughter of the King of the *Sidonians* to his wife: 1. King. 16. 28. 29. 30. 31. And least such parents, as either haue, or heereafter shal marie their childre to Papists, shuld thinke their case to bee better, then his, because though they marrie them to Papists, or to Atheists, yet they doo not marrie them to any Pagans.

He seareth not sinne, which doth not shun occasions, & he is worthie to be snared, which leadeth himselfe into temptation, & so maketh a trap for himselfe. Luke. 11. 4.

Let them consider, what the scripture teacheth them more: *Iehoram King of Iudah*, he married neither with any *Sidonian*, nor *Egyptian*, neither with Pagan, nor Infidel, but with one of his owne people, and of the Tribe of *Israell*: yet because she had corrupted her religion in her fathers house, the scripture sheweth this to bee the cause of all *Iehorams* sinne: He did euill in the sight of the Lord, because the daughter of *Abab* was his wife, 2. Kin. 8. 18. Yea, the scripture maketh this sinne so great, that *Iehosaphat* a good King, was yet defiled with it, and it is reported as a great blemish of

The wife must be meet, as God said, Gen. 2. 18. But how is she meet, if the husband bee a christian, and she a Papist?

his vertuous doings, that euer hee suffered his sonne *Iehoram* so daungerously to marrie.

2. *Chro.* 18. 1.

When god would blame the Idolatrie of his people of *Israell*, shewing both how greatly hee did hate it, and what plagues hee would bring vpon them for it, hee reuealed it vnto his Prophet vnder this parable, bidding him take vnto himselfe a wife of fornications: that is, a wife full of spirituall whoredomes, such a one as a Papist is, that in such a marriage (as in a glasse) hee might behold how loathsome the peoples Idolatries were: *Hose.* 1. 2. &c.

Parents haue further to remember, that they haue not this rule and authoritie ouer their children, that they may choose whether they will let them marry or no, or when they list, and whom they list: but fathers and mothers must consider, that they haue rule ouer their children vnder the Lord, so that the Lord is aboue them: and therefore Parents must deale with their children according to the will and minde of God, which will of God is reuealed vnto vs out of his word.

1. *Cor.* 7. 2.

Now God by his Apostle saith: *To auoyde fornication, let euery man haue his owne wife, and let euery woman haue her own husband.* Whereby al parents may see, that God commandeth them to permit and suffer euery one to marrie,

rie, that is disposed to marrie.

Now, if they may not forbidde any man or woman to marrie, much lesse their owne children, whom if they suffer not to marrie, not hauing the gift of continencie, then they beake and resist Gods ordinance. For wee read, that when *Isaac* forbad his sonne *Jacob* *Gen. 28. 1. 2.* to marry any of the daughters of *Canaan*, hee did not restraine him altogether from marriage, and therefore he directed him, where, and with whom hee should marrie.

Likewise the parents of *Sampson*, when he *Judg. 14. 1. 2. 3* asked a wife of them, did not simply forbidde him to marrie, but they reprobued him, for because hee would marrie an Infidell, and a prophane woman.

Therefore such parents as bee godly, will haue aduised consideration and regard of the infirmities of their children, and whether they can liue continent & chaste, or no: and if they shall make choise, and haue a good liking to such as be honest, religious, & godly, (hauing craued their Parents consent) although they bee not so rich and wealthy, as theo would wish them to match with: yet they ought not to hinder, restraine, and forbidde their children to marrie ouely for want of goods and substance.

It is the Parents dutie to giue their children that which may helpe them in this life, to counsell or to prouide them fit and religious marriages
2. Cor. 12. 14
Ge. 24. 2. 3. 4
Ruth. 3. 1.

Parents ought to bee carefull, that their children doo marry in such an age, wherein they should vnderstand whom they choose, and very well perceiue, what they take in hand, and that they doo not seeke to match themselues in marriage aboue their degree. And it is very expedient, that parēts admonish their children, to make their choise according to their complexion and condition.

When parēts do abuse their authoritie.

Parents must not match their children onely for carnall respects.

This is a most vnnaturall and cruell part, for parents to sell their children for gaine and lucre, and to marrie them when they list, and to whom they list, without the good liking of their children, and so bring them into bondage. And therefore if parents shal force and compell their children to marrie contrary to their minde and liking: then the sorrowfull childrē may not say, they haue maried them: but for euer they haue marred and vndone them.

When parēts do marrie their daughters to men of vnderstanding, they shal performe a waightie worke.

And therefore to the end, that marriages may bee perpetuall, louing, and delightfull, betwixt the parties: there must and ought to bee a knitting of hearts, before striking of hands.

The places of scripture, are many and diuerse, by which it waynely appeare, that all godly and christian parents, are charged by God himselfe, that they should be careful in time, to make meet choise of husbands for their

their daughters, & fit wiues for their sonnes:
as amongst many, these quotations do suffici-
ently prooue. *Dent.* 7.3. *Nebe.* 13.23.24. *1er.*
29.6. & *Cor.* 7.36.37.38. *Gen.* 24. 12. &c. &
28.1.2. and 34. 4. and 38. 6.8. *Iosu.* 15.16.17.
2.Sam. 13.13. *Iudg.* 14.1, &c.

Let fathers and mothers therefore, on
whom this charge by God his commaunde-
ment lieth, to take wiues for their sonnes,
and to prouide husbands for their daughters,
take diligent heede hereunto, that they abuse
not this their power and authoritie ouer their
children, but as in other cases, they are willed
by the Apostle, that they deale not in such *Col.3.21.*
sort towards them, that they hereby be
dismayed and discouraged: so especially in
this matter of greatest moment and value, of
all other worldly things whatsoever: let them
abstaine from all rigour and roughnesse, and
beware that they turne not their fatherly iu-
risdiction and gouernment, into a tyrannicall
sowernesse and waywardnesse, letting their
will go for a lawe, and their pleasure for a
reason. For the rule of parents ouer their chil-
dren, ought to resemble the gouernment of
good Princes towards their subiects: that is
to say, it must bee moderate, gentle, and easie to
bee borne, for as they, so likewise parents, so
farre as concerneth them, and lieth in their a-
bilitie to performe, they must carry such an

even and vpright hand in their gouernment, that they may by loue seeke to winne the hearts of those, ouer whom they are set, to be firme & sure towards them, and not to keepe them vnder a seruile or slauish awe and subiection by too much feare, but rather by a childelike and reuerent feare, which both the subiects owe vnto their Princes, & children vnto their parents, and which both the one and the other, easilie obtaine at the hands of such as are vnder their gouernment, by their equall, vpright, and moderate behaviour towards them.

Parents ought
to deale sin-
cerely in the
choise for
their children.

It doth therefore stand parents greatly in hand, that in making choise for their childrē, they bee free from all sinister and corrupt affection, and that for lucre and couetousnesse they seeke not to thrust such matches vpon their childrē, as they cannot brooke, nor like well of.

In providing
of matches for
their childrē,
Parents ought
to beginne
with prayer.

Yea, and in this most graue and waightie cause, it is a thing earnestly to be wished, that all christian parents would not take this matter and businesse lightly in hand, as if it were but a toy, or a iest, but that they begin it with prayer, that in the whole action, they may in such sort bee directed, that they doo nothing against the word of God, or vnbecoming the same authoritie, the which God himselfe in this cause hath imposed or laid vpon them.

And

And thus doing, God no doubt will adde a blessing vnto their godly indeuour and holy care, and worke obedience in the hearts of their children, as he framed the heart of *Isaac* with entire affection to embrace *Rebecca*, whom his father *Abraham* had by his steward prouided for him: *Gen. 24. 7. &c.*

The third poynt, that appertaineth to parents, is to bee themselves examples of all godlinesse and vertuousnesse to their childre. So that they must remember, that they themselves do not say, or do any thing, that is euil or offensiue, in the presence of their children.

The third poynt.
Examples doe much more perswade then words, yet we must liue by precepts, and not by examples.

For it is certaine, that children followe and learne nothing so much, and so soone, as that which they see their father and mother do, or say. For the vertue, thriving, and prosperitie of children, are for the most part wrought by the fathers and mothers good example and instructions: and so contrariwise. For that which is done by example, the inferiours will thinke they may lawfully doo the like. As good examples do edifie and vphold: so ill examples do destroy and confound. For humanitie is taught by the lawe of Nature. If therefore parents by their example should teach the contrary, what doo they else but indeuour to transforme men into beasts, beginning first to performe it in their own children?

They

They must be circumspect, that their children doo not fight, and iniure one another: and if they sweare, curse, lye, or speake any bawdie or ribaldous words, or sing any filthie rymes, or vnchristian songs, then to reprove them sharply for it. And let Parents alway labour, that their children may rather feare them, for loue and reuerence, then for feare of punishment. For children that obey their Parents for feare of correction, such commonly feare them no longer, then the stripes endureth.

As the father
beginneth, so
it is like the
sonne wil pro-
ceed.

Gal. 6. 7.

Before all things, it is needfull that Parents should shewe theselues vnto their childre, as a manifest patterne or exāple, not only by not sinning & offending God any waies: but also by liuing godly, & by doing al things honestly, that so their childre may looke into their liues, & peruse themselves as in a glasse. And therefore, if parents doo giue good examples, they shal reape the fruit thereof, on the life, behauiour, manners, and prosperitie of their children. For children loue and delight to doo, as their parents did before them.

All christian fathers ought to be very careful, in nourishing and maintaining naturall loue and concord, amongst their childre and familie, and in no wise to suffer any sparke of hatred to enter into their harts, least it kindle a fire in their breast: much lesse ought they themselves

Mat. 18. 7.

themselues to cast in coales of discord among them, by any vnkinde, or iniurious examples of dealing. For the state of a familie, if it bee in due order, is like to a frame of ioyning worke, or building, wherof, if some one peece bee out of his place, it tenderh to a disordering of all the rest : and one disorder following another, all becommeth out of ioynt, and falleth vnto confusion very dispraisable.

So that parents therefore ought to be careful to maintaine their children in peace, concord and amitie. For if discord and contenti-
on bee daungerous and pernicious among al men, how much rather betweene brethren and sisters ? Likewise, if it bee hard quenching of stomacke and debate, betweene those that are not conioyned in kindred, it is farre more difficult to revnite brethren, because enmitie among them is mightie and strong, like Iron barres to keepe them a sunder. Neyther is there any thing more slipperie or of greater efficacie to subuert a familie, then dissention among brethren. It is an olde saying : by concord small things doo growe, but by discord great things come to nought.

Againe, how daungerous it is for Parents to shew more loue & affection to one childe, then to another, except vppon iust and great cause, the example of *Jacobs* children doth testifie. For what was the originall of their
enue

enuie & crueltie executed against their brother *Ioseph*, *Genes.* 37.3. *Moses* there saith, that *Jacob* louing *Ioseph* better then his brethren, made him a partie coloured coate, and thereof they tooke occasion to take him, and to speake roughly vnto him. Parents therefore to the end to preuent like incōueniences, are to vse equalitie among their children so neere as may bee, whethet in their ordinarie vsage, or in the diuision of their goods. For as al men naturally are inclined, but too much to the loue of earthly goods: so the vnequal sharing and diuiding of the same, doth oftentimes breed great brauls and pernicious debate betweene brethren and sisters.

Therefore all fathers and mothers are with great diligence, to take heede what they say or do in their houses, and that they doo not commit any lewde or wicked deed, whereby their children may be moued to imitate and followe the same: neither that they vtter or speake any bawdy or ribaldous words, or vse to sweare, or lye, in their presence: for euill
1. Cor. 15.33. speakings or cōmunicatiō (saith the Apostle) corrupteth good maners. Seruants also are to be looked vnto, and sharply rebuked, if they do cōmit or shewe any lewd tricke, or vnhoonest behauour in the presence of children, eyther in word, deed, or gesture. For iustly be they called murderers, that kill their childrē, being new borne, and kill but y^e bodie. How

great wickednesse is it then to kill the mindes of children, through euil examples? Deserue not such seruants severely to be punished by lawe, (thinke you) that bewitch yong childrē, or hurt their weak bodies with poisons? What thē do they deserue, which corrupt the chiefe parts of Infants, with most vngracious venome: we meane, by filthie talke and lewde conuersation of life? yet it is a lighter matter to kill the bodie, then the minde and soule.

Further, parents ought to bee circumspect and warie, that their childrē do not haunt or vse euill company, or vse any vn honest pastime. For if it be so, that a father will not suffer his childe to come into a place where hee may be in daunger to take hurt of his bodie, eyther by infection of the plague, or otherwise: How much more is he bound to withhold and keepe his childe from comming there, where he should hurt and poyson his soule? The fourth and last poynt is, that all parents do with all care and diligence, keepe their children from lazie Idlenesse, a vice no doubt, out of which do spring many inconveniencies. And is condemned by the holy ghost, in many places of scripture: whereby God declareth, y he created no man in vaine, or to no purpose, neither is there any mā, vn- to whom he hath not allotted, as it were, a certaine stāding & roome, & a lawful calling to walke in.

The last
poynt.

Gen. 3. 19.

Ezech. 16.

49.

Pro. 12. 11.

and 18. 9.

1. Tim. 5. 13

2. Thes. 3. 10

11.

Where-

Whereupon it followeth, that the order which God hath appoynted, is troubled by such as liue idely : yea, Gods ordinance is broken, which is great sinne and wickednesse. So then by the word of God, none ought to liue idly, and to neglect his charge & dutie, but ought to giue himselfe to some profitable calling, to get his liuing by, and to doo good to others. Although fathers provide for their children great store of money, & huge heapes of treasure : yet in three or foure heures, all may be wasted and come to nought. For much euil commeth through idlenesse : It is an euill teacher. He that doth nothing is ill occupied. The minde of man is euer stirring and doing somewhat. If it be not doing well, it is doing ill. As water though it be neuer so cleare and faire, fresh & comfortable : yet if it stand still in a pitte or hole, or bee kept long in a vessell, whence it hath no issue, it will putrefie and corrupt, rotte and smell, and bee vnwholesome : euen so it fareth with children : yea, and with all the sonnes of *Adams*, if they haue nothing to doo, no way to bestow their witte, they will rotte, and prooue vnwholesome, and deuise mischiefe all the day long. For as labour and exercise of body in one man, industrie and diligence of minde in another man, are sure Fortes and strong Bulwarkes of Countries : euen so idlenesse and neglect

Idlenesse bringeth much euil.

of Household Government.

stupiditie, are the cause of all evils, for an
idle mans braine, becommeth quickly the
shoppe of the diuell.

And as in all things naturall, there is one
thing or other, which is the spoyle of it as the
canker to the rose, the worme to the apple, &
the caterpillar to the leafe: so the common
spoyle to all youth, is the contraiy to
paines and labour, which is idlenesse. There-
fore is idlenesse worthilie called the mother
of all evils, and step-dame of all vertues. The
Prophet *Ezekiel* in his sixteenth chapter,
verse fortie nine, teacheth, that idlenesse
was one of the principall sinnes of *Sodom*,
which pulled downe fire & brimstone from
heaven vpon their heads: this idlenesse is the
diuels confederate, for euen as the traiterous
feruant, while his maister is a sleepe, and all
things at rest, setteth open the doore for the
thiefe to enter in vpon him, and spoyle him
at his pleasure: euen so idlenesse, while wee
are not aware, lying soft vpon the pillowes
of securitie, openeth the doore for the diuell
to enter into vs with full swing, to the destruc-
tion both of body and soule. Saint *Mattheu*
saith, chapter thirteene, twentie five verse,
that while men slept, the enemy came and
sowed tares among the wheate: so the fittest
time that the diuell can finde to worke vpon
vs, is when wee are idle, for that is the sleepe
of

of the soule. In the 11. chapter, of the 21. Sam.
 wee read, that that while *David* tarried idly
 at home, in the beginning of the yeare, when
 Kings vsed to go forth to battell, hee was
 soone overtaken with those two foule sinnes
 of adulterie and man-slaughter. Oh that men
 sawe, so how many vices and evils they shute
 the doore, when they cease to be idle, & giue
 themselves to honest labours, & a lawfull cal-
 ling. So long as *Sampson* (*Judg.* 19.) warred
 with the *Philistines*, hee could neuer be taken
 or overcome, but after that, he gaue himselfe
 to idlenesse and pleasure: hee not only com-
 mitted fornicatio with the strumpet *Dalilah*,
 but also was taken of his enemies, and had his
 eyes miserably put out. If those two which
 were such excellent men, indued of god with
 singular gifts, the one of prophetic, & the o-
 ther of strength, & such as no labour or trou-
 ble could overcome, were notwithstanding
 overthrowne, and fallē into greivous sinnes,
 by yeelding for a short time to ease: tho what
 crimes, what mischiefes and inconuenience,
 are not to be feared of them, who all their life
 long, giue themselves to idlenesse and lyes-
 ring? But such hath alwaies beene the per-
 verse incredulitie of mans hearts, that they
 wil not beleue that other men haue perished,
 vntill they themselves perish also. If wee be
 vterly voyde of vnderstanding, let vs go to
 the brute creatures, which want these helpe

of Household Government.

of reason & government, that man hath, and
learned of them: Go to the Fishers, & say unto
(saith Salomon, Pro. 6. 6.) behold her ways, and
be wise: for she having no guide, nor rulers, prepa-
reth her meate in the summer, and gathereth her
foode in the harvest.

What is it that filleth the prisons, & brin-
geth so many to the gallows, and causeth so
many parents to lament and bewaile the un-
timely death of their children, but Idlenesse?
When the poore condemned wretches have
received their iudgement, and come to the
place of execution, and stand on the ladder,
what counsell give they to yong men, and to
children, but to beware of idlenesse? What is
the cause of such, and so many diseases in the
bodie? Aske the Physicians, and they wil tell
you, Idlenesse? Whereof rise rebellions in
kingdomes against Princes? Whereof rise
mutinies, and murderings in Citties against
Magistrates? You can give no greater cause
thereof, then Idlenesse. Christ our redeemer
saith: *Of every idle word* (that is, vaine and un-
profitable trifles, which the most part of peo- *Mat. 12.*
ple spend their lives in) *that men shall speake,* *36.*
they shall give account thereof at the day of iudge-
ment. If we shal make an account for idle words,
what shal we do for idle hands, for idle feet, for
idle bodie, for idle soule? What account for al
our idlenesse, especialy for wicked deeds, shal
we make at the day of iudgement?

Seeing then that idlenesse is so noysome and
harmfull, let all christian parents therefore la-
bour & endeavour to auoyd it, both in them-
selves, and in their children, as a plague, or
contagious disease.

Children
Should be set
to learne that
science, which
they be most
apt for.
Obiection.

Answer.

Pro. 3. 13. 24.
15.

Therefore it is most requisit and necessary,
that Parents doo bring vp their children ey-
ther in learning, or in some occupation and
handicraft, whereby they may get their living
another day, and so liue the better.

But some vnadvisedly, and foolishly doo
reason, saying: What neede is it for noble and
rich mens children to haue learning, & they
shall haue ynough? Wee answer, the grea-
ter the Ship is, and the more marchandise it
carrieth about, the more need it hath of a cun-
ning Schip-maister: so the greater the childe
is, both by birth, and by inheritance, so much
the more neede it is for him to be brought vp
in learning, and in good literature. For lear-
ning, knowledge, and vnderstanding, is pro-
fitable both for rich and poore. So that (as
the *Grecians* say:) Hee that is ignorant and
vnlearned, seeth nothing, although hee haue
eyes.

The life of such a one is as a tree without
fruite, a day without Sunne, a night without
moone & starres, a house without a man, and
a head without a bodie. It is found by expe-
rience, which is the best schoolemaister that
vnto

unto what occupation or science forer any young man shall be put to, the more skill and knowledge he hath in the liberall sciences, so much the more sooner shall he learne his occupation, and the more readie and handier shall he be about the same. And besides this, hee that hath learning, although it bee but small, shall much better vnderstand the Preachers, and take more profit by heering of them, to his great and endlesse comfort, then hee that hath no learning. Experience also teacheth vs this, that goods, riches, beauty, glorie, and health, bee vnsable, and fade, perish, passe away, come and goe: but learning and vertue neuer stagger, alway bee constant. Therefore of all the charges that parents be at about their children, that money is best bestowed, that is layde out vpon learning: especially whē they are taught to know God aright, & how he wil be serued. It is a lamentable thing, to consider how carelesse some parents are of their children, when they put them to the schoole, in that they make so smal account & reckoning to what schoolemaster they put their childre to learn, so they may haue the taught for litle or no cost, though their childre profit litle or nothing in learning, so that oftentimes they not onely bestowe their money in vaine, but also they suffer their children to loose their time,

which is a thing so precious, as it cannot bee
 redeemed with any money: and so to let them
 spend two or three yeares in learning of that
 which they might by the diligence & orderly
 teaching of a skilful schoolemaister, learne in
 lesse than half this time, if there be any aptnesse
 & towardnesse in their childre. Therefore let
 parents remeber, that as the goodnesse of the
 ground is not much profitable for corne, vn-
 lesse there be a meet husband-man, to till and
 sow the same: so likewise it is not ynough to
 finde good towardnesse in your children, vn-
 lesse you provide a meete & fit Schoolemai-
 ster to further the same. And as Noble men,
 and Gentlemen, are desirous to haue a good
 and skilfull horse-keeper, that can keepe their
 horses well, & they spare not to giue stipends
 to such: euen so much more ought christian
 parents be desirous, to haue and mainteine a
 good schoolemaister, that might bring vpp
 their children in vertue, wisdom, and good
 learning. And like as, if their horse bee not well bro-
 ken, or haue any euill qualite, they will bee
 careful to see it remedied, and that he may be
 made tractable and gentle: so likewise godly
 parents, ought to be much more carefull, not
 onely that their children may by instruction
 bee brought to some good order, but also to
 looke, that there bee no faults in the teacher.

to whom they commit the charge, to bring them up in learning and good manners.

Buriall, and with griefe bee it spoken, manye now a daies, albeit they possesse their children to bee forward and apt vnto letters, and capable to receive good learning, having wealth & riches ynough to maintaine them

Why some men bring not vp their children to any good perfection in learning.

therat, yet wil they not suffer them to continue thereat, vntill they come to any good perfection: some because they themselves do not like of our state and religion: other some, because they see little profitment, and no worldly advantage to follow learning, but great trouble and affliction: al which men in this doing, declare themselves to bee irreligious, yn godly, and destroyers both of themselves, their children, and of all Commonwealthes and Congregations. For what publike Wealth, Towne, Citie, or Parish, can bee well gouerned, without the Prince, Magistrate, and Preacher, bee learned both in humane, and diuine lawes? In times past, when ignorance & superstition was accounted good deuotion, at which time men saw so many spiritual promotions (as they the called) vnto rich Bishopricks, Abbeyes, Priories, Deaneries, Benefices, &c. the they would let for no cost, to haue their childre learned in some sort, to th'end they might get the to be Priests, and so to say Masse, & the rest of that Idolatrous seruice, that so they might liue in ease and idlenesse.

But now they see how painful and perillous a charge it is to preach, & rightly to handle gods word, & so dilineer & faine freely, & faithfully, and also how vnthankfull an office and calling it is, to goe to the well a Congregation: that they had rather their children should be bound prentice to some trade, or else to follow any other profession, then that they should studie diuinitie.

When children were nothing apt to good learning, and when there was no good learning to bee had, no nor good teachers, yet then, wel was hee that might set his child to schoole. But now when youth was neuer so apt to good learning, as it is at this day, and learning and all good meanes neuer so plentifully flourishing, being restored and reduced into such a facilitie, and a compendious cleare breuifenesse: yea, neuer so good, learned, and skilfull Schoolemaisters: neuer so plentie of so good and plaine bookes printed: neuer so good cheape: the holy Ghost mercifully offering his gifts, as it were into the mouthes of al men, & yet alas, but fewe there bee, that will open their mouthes to receive them: their eyes to see so cleare light: nor yet their eares to heare, so pure, manifest and wholesome, and heavenly doctrine, even the word of God, the meanes of their saluation. It is therefore to bee feared, that for this our

of Household Government. 139

great vntthankfulnesse: those so plentifully
heavenly blessings shal be taken from us, and
given to some other nation, that will beeke
more thankful for them, and also shew forth
better fruits of christianitie, then we hitherto
haue done.

Oh therefore, that parents would aduised-
ly consider, that for want of this christian du-
tie of the good education of their children, is
the onely cause of great mischief and much
misery, both vpon children and themselves:
yea in truth, it is from hence, that so much
sorrow, griefe, and shame, befalleth many
times vpon fathers and mothers.

And how commeth this to passe, that the
Parentes owne dung, is cast in their faces
by their owne children, in mocking and de-
spising of them: and when arise all these in-
conueniences before named, together with al
these greuous plagues and iudgements of
God vpon their children, to the consuming
of their eyes, but from this their owne negli-
gence, in bringing vp their children: for it is
euen iust with God, that seeing they haue of-
fended him in the greatest blessings, they
should be plagued in the same thing wherein
they offended, with his greatest iudgements.
O you vnnatural parents, the rich man in hel
shall rise vpon you, in the day of iudge-
ment, and condemne you: for hee being in
hell,

Luke. 16. 27

hell, had a care of his fathers house, that they might be forewarned: and therefore desired *of his father*, to send *Lazarus* to his brethren, to testify unto them, that they came not into that place of torment: but you will not admonish your children, you will not teach them *Moses* and the Prophets: and you will not shew them the danger of Gods heauie displeasure, hanging ouer their heads, and therefore your owne children shall be one of the furies in hell, to torment you. The Lord open your eyes, to foresee and flie these fearefull iudgements. But if you will bring them vpp well and vertuously, they shall bee the better for it al their lines after: nay, the world to come shall reape this benefit: for such children as you now bring vp, such parents shall they bee after you, when you are gone: and looke what Parents you leaue behinde you, if like childre again shal they rear vp. Wherefore, O you parents, you are eyther the making, or the marring of the world: for if your children learne no good erudition at your hands, how should they bee good fathers after you? and how should they leaue that to their posteritie, by the right of inheritance, which they neuer receiued from their ancestors? To conclude this poynt (wee say) once againe: O bye parents, endeavour to go forward in this vertuous education of your children,

Pro. 22.6.

72. 31. 32. 33.

do, & then God (no doubt) shall not withhold
no necessary secret or instruction from you,
neither will he withhold any good blessing
from your posterity: so shall you be fathers
of the faithfull, as *Abraham* was, if you will
have the same care, and practise the same di-
ligence for your children and familie, that he
did. *Gen. 18. 17. 18. & 19. 23.*

Parents also have to remember, that they
shall commit an act very vnaturall, inimi-
ous, and vngodly, if they should vnderstand-
ly disinherit their eldest sonne. For as nature
in all her workes, for the most part, seemeth
to make some one thing to be chief before
all the rest, whereby the same is, and shew-
eth continueth: so reason in the order of a
familie, which is an imitation of a state ciuill,
or bodie-politique, perswadeth of experience
and necessity, that there be one before the
rest as chiefe. Whereby may be conserued,
that beatrice of vnitie, and harmonie of con-
cord, which the Almighty in his creation, so
wonderfully and diuersly reacheth, and our
Saviour himselfe, so carefully & specially co-
meded to his Church. And therefore seemeth to
come y^e preheminence or more speciall regard,
which the law of God in y^e olde Testament ap-
poynted to his people, the *firstborn* to be ob-
serued towards the first begotten Sonne, and
likewise somewhat concerning other dumbe
creatures, which first were brought forth in
to the worl'd.

Disinheriting of
the eldest
sonne, is a
thing very vn-
lawfull.

2. *Chr. 2. 1*
3.

1. *King. 21. 3.*

Leuit. 25. 23.

Numb. 27. 3

&c.

Exod. 13. 1.

2. & 34. 19.

30.

Leuit. 27. 26

Numb. 3. 13

& 18. 16.

By

By the ancient Law of the *Jews*, the eldest had double so much as the others, of the fathers goods, and alone to the eldest, pertained the blessing of the father, wherewith should seeme alwaies the heritage to go and succeed: as is manifest by the wil of God, in *Deut. 21. 17*. If a man haue two wives, one loved, and another hated, and they haue borne him children, both the loved, and also the hated: if the first borne be the sonne of the hated, then when the time cometh, that hee appoynteth his sonnes to bee heires of that which hee hath, hee may not make the sonne of the belovéd first borne, before the son of the hated, which is the first borne: but he shall acknowledge the sonne of the hated, which is the first borne, and give him double portion of all that hee hath. For he is the first of his strength, and to him belongeth the right of the first borne.

The Patriarkes, and others the seruantes of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marie many or sundrie waies at one time, yet did they exclude from their heritage and prerogative of the blessing, all the children of those secundarie and after marriages: this appeareth in *Gen. 21. 10*. The sonne of the bond woman shall not be his heire with my sonnes: yet he was the eldest, but was not the sonne of the first marriage. Also an heire, is the worke and institution of nature,

nature, and heritage is due to the sonne by nature, therefore it is so due, that hee must needs haue it: seeing those things which come by nature, or bee naturall, are not mutable, or to be changed. Moreover this name *Heire*, which in maner with al Nations is the eldest, hee is the successor of the lawe Nationall, besides the lawes naturall and diuine. And that father, who maketh an other heire then is by these authorities appoynted, cannot but expresse himselfe rebel, in disobeying and contemning so great lawes and authorities, beginning a newe lawe of his owne head contrary therunto.

Then what is more vniust, then to do contrary to all lawes, and therewith to disobey the will of God, to peruert the due order of discent, preferring the second mariage before the first: the younger before the elder, the later offspring before the first begotten, so much tendered and respected?

Now as the greatest iniurie a father can do to his sonne, is to disherit him: so is it the most reproachfull blot or dammage, to suffer the infamie and discredit of disherison. For if the eldest sonne bee worthie to bee disherited in his fathers house, he may bee thought not worthie to drawe breath out of it: for that he ought to be couinced faultie in those crimes and hainous offences, which be either repugnant

Dent. 21.

18. &c.

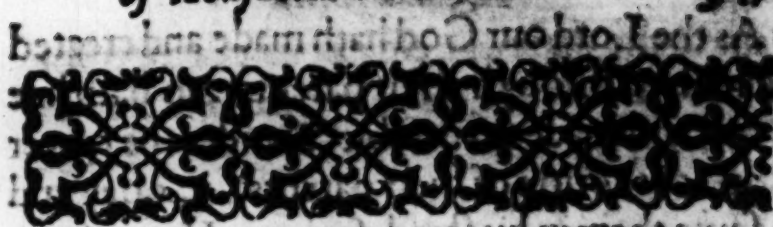
Gen. 3 5. 22.

& 49. 3. 4.

1. Chro. 5. 1.

nant to the dutie of a childe; or not meet for
the profession of a christian: namely, if hee
strike or offer violence to his father. If hee
oppresseth him with some great wrong: if he
seeketh his death or destruction, by poisoning,
or otherwise: if hee lye with his fathers wifer
if he will not suffer his father to make his will:
if hee bee not of the true and Catholike faith,
but is continued to be an heriticke, whereby
his life and heritage is in hazard. Or if he re-
fuse to succour and deliuer his father out of
prison, by his suertiship: or if hee follow the
trade and company of such persons, as in the
lawe bee counted infamous, vile, and most
dishonest: as Iuglers, Sorcerers, Coniurers,
Theeues, and Pirates. Or if hee bee an idiote,
a mad man, a naturall, or lunitike person. Or
if his father offering him a meet marriage, vn-
der fine and twentie yeares, he refuse it, and
delighteth to liue continually in whoredome,
and filthie order of life: these and such like,
bee the causes that the Ciuill or Ecclesiasti-
call lawes do assigne.

The



The dutie of Children to their Parents.



His dutie of childre, as it may bee gathered out of the holy scriptures, consisteth in five poynts.

1. First, that they obey *Ephes. 6. 1.* their Parents, and doo serue *2. 3.* them, and also do *Col. 3. 20.* feare, loue, honour, and reuerence them, not onely in word and deed, *Pro. 1. 8. & 4. 1. & 23. 22.* but in their hearts and minds also.
2. Secondly, that they followe their good *Leuit. 19. 3.* precepts and examples of life. *Numb. 12. 14.*
3. Thirdly, that they patiently takee correction at their hands. *Pro. 15. 5. 32.*
4. Fourthly, that they make continual and heartie prayersto God for them.
5. And lastly, that they doo relieue, maintaine, and nourish their parents, in case they shall fall into pouerue or decay. *1. Tim. 5. 4. Math. 15. 4. 5 6.*

The summe and effect of all which, is as followeth.

As

Fathers and
mothers are
to their chil-
dren in Gods
stead.

Exod' 10. 12.

Deut. 5. 15.

By honour, is
meant all
kinde of dutie,
which childre
owe to their
Parents.

243

A godly Forme

As the Lord our God hath made and created
children through their parents : so hath hee
cast and made them subiect, vnder the power
and authoritie of their parents, to obey and
serue them in his stead, saying : *Honor thy fa-
ther and mother* : Which honor consisteth not
in bowing the knee, or putting off the cappe,
or giuing to their parents the vpperhand on-
ly : but that they must loue them, with all
their hearts, feare and dread them, and that
they chearefully do their commaundements,
will and pleasure, and that they seeke their
worship, credite, profit, & preferment, in all
things lawfull, and if neede require, that they
should giue their liues for them : remembring
that they are their parents goods and posses-
sions, & that they owe to them euen their
owne selues, and all that they are able to doo,
yea, and more then they are able.

By this word *Honor*, is also signified the loue,
reuerence, dutie, obedience, subiection, en-
tertainement, and necessarie assistance that
children owe to their parents. As concerning
the loue, the summarie of the second Table,
comprehended in these words : *Thou shalt
loue thy neighbour as thy selfe*, doth manifestly
confirm it. For who can bee a neerer neigh-
bour for the children to loue, then their Pa-
rents?

Besides that, they are not to bee loued on-
ly

ly as neighbors proceeding of Adam & Eve, but also as fathers and mothers. And therefore what ingratitude is it, not to love those of whom, next after God, they have their life and being, together with many great and continuall benefits toward them? Also the love that parents doe beare to their children, besides so many their labors, sorrows, troubles, and vexations, should binde them reciprocally to love them. The sunne shining a while vpon the colde stones, doth so heate them, that they yeeld some warmth: so albeit that children bee as hard and colde as stones, yet the experience, and the daylie feeling of the love of their parents towards the, ought mightilie to inflame their hearts to love them againe. Take away the beam from the sunne, and it will not shine: the springs from the river, and it will drie vp: the bough from the tree, and it will wither: the member from the bodie, and it will rot. And so take from children their dutie to their parents, and they are no longer children, but brethren & companions with those unto whom Iesus Christ said: *Ye are the children of the diuel.* Iohn 8.44.

This band of the love of children towards their parents, should take such place, not only toward such parents as are loving & gentle, but also (as S. Peter saith of the duties of seruants to their maistress) even toward such as be

I. Pet. 2. 18.

rigorous. For if wee ought to loue all the children of *Adam*, euen those who we know not, of our enemies and persecutors: how much rather our parents, albeit they should increase vs roughly and with rigour, eyther in word or deed: and verely the principall cause still abideth: namely, that they be our father and mother. This ought children well to note, to the end, that patiently bearing their reprehensions, reproofes, and in generall, whatsoever their troublesome and sharpe affection, they may still continue & declare their childlike affection and loue. And to that purpose, children must remember, the labour, griefe, anguish, weeping, sorrow, and other troublesome cares, that their parents do abide and indure for them.

Math. 23. 9 This loue must bee accompanied with reuerence and respect, and to say the truth: albeit the name of father belongeth properly vnto God, as Iesus Christ said: *You haue bin one father, euen him that is in heauen.* Yet doth he so impart it to those that haue begotten vs, that they being called fathers, do beare the title and image of God. And this it that bindeth children to respect & honour them, and to reftifie the same by their outward reuerence. Of this reuerence we haue a notable example in *Salomon*: he vnderstanding that his mother *Bethsheba*, was comming to speake with him, arose from his seat, came to meete her, bowed

Before her, and let her vpon his right hand.
 Neyther could his greatnesse, neither his
 will esteeme him from this respect of
 honour due to his mother. But when the son
 doth execute his magistracie, or publicke of-
 fice, hee is greater then his father, and must
 beare himselfe as a Magistrate, not as a son;
 but when he is out of place, or execution of
 his office, he must, how highly soeuer he bee
 aduanced, haue a respect, and yeelde reue-
 rence to his parents. But many times it falleth
 out otherwise: for many children, when they
 come to honour, or wealth, doo despise their
 parēts, if they be of meaner calling the them-
 selues, that hardly they will acknowledge, or
 call them father, as if they were ashamed of
 them. So that, that man putteth off the af-
 fection of a childe to his father, who by the e-
 minency of an office ouer him, quencheth the
 name of a son. But *Salomon* forgot not himself
 in this kind of dutie, for he did not only bow
 before his mother, as is afore said, but also cal-
 led her mother, saying: *Mother, and I*
will not denie thee. And this do wee the father
 note also, vpon another consideration, namely,
 that his exāple cōfemtieth y^e custome of these
 daies, wherein this name of *father* and *mother* is
 accounted so base & cōtemtible, y^e the childre
 of kings, Princes, yea, euē of meaner sort,
 speaking to their parents, must not say fa-
 ther, or ther: but Sir, my Lord, my Ladie,
 Madam, &c.

But the due honour to parents that wee heere speake of, implieth not onely this outward reuerence, but also that wee should so esteeme of them, as that neither our selues should despise them, neyther should we suffer others to haue them in contempt.

Iohn. 3. 49.

And this are wee to vnderstand in the saying of Iesus Christ: *I honour my father, but you dishonor mee.* He there defendeth the honour of his father, against the false opinions and flanders of the *Iewes*. But some there are so vnnaturall and peruerse, that forgetting all due reuerence, and respect to their parents, they will not only despise them in their own hearts, and suffer others to speake hardly of them: but also will themselves so farre exceed, as euen to lay them open to the scorne of others.

Gen. 9. 22.

Ham the sonne of *Noah*, seeing his father lye vncovered, called his brethren to shewe them his fathers shame. But so odious was this impietie in the sight of God, that *Noah* by the conduct and direction of the holy Ghost, cursed both him and all his posteritie. And therefore wee well and truely may say, that those children, who in stead of defending the honour of their parents, do lay them open to shame and reproofe, and come of the cursed seede of *Ham*.

The honour
due to pa-
rents

This dutie of honoring parents, is perfor-

med

med and payde, when they doo worke faithfully
and reverently esteeme of them, as to thinke
that they are giuen to them of God, to the
end; that they should reverence, love, and ob-
waies haue a care of them, if for nothing else,
yet for the Lords sake, who is, & doth thinke
himselfe despised, so long as children esteeme
their parents, & either thinke of little regard
them. So then children honour their parents,
when with their helpe and counsell, they ayde
them in their olde age, and vnweildie croo-
kednesse, when they ease and helpe them in
the time of their neede, or succour them o-
therwise in any case else, and doo wholly be-
stowe themselves, and all that they haue, to
do them good withall: yea, they ought not
to giue them a rough or stubborne answer,
or once so much, as to mumble, or mutter an
answere against their parents, neither to smite
or curse, or speake euill of their father and
mother: vnlesse they will procure the ven-
geance of God to light vppon them for the
same.

Children haue alwaies to remember, that
whatsoever they do to their fathers and mo-
thers (bee it good or euill) they do it to God:
when they please them, they please God: and
when they disobey them, they disobey God:
when their parents are rustly angrie with the,
God is angrie with them: neither can it bee,

Childrens du-
tie is from
their begin-
ning to their
ending, to bee
subject, obedi-
ent and help-
full to their
Parents.

Math. 15.4

5.6.

Exod. 21.15

17.

Leuit. 20.9.

Pro. 20.20.

and 30.17.

Deut. 27.16

What childe
do to their pa-
rents, they do
to God, so
that they may
not purloine
or diminish a-
ny of their
substance.

Pro. 28.24.

257 *Agall's Exhortation*
that they may come to have the favor of God:
again: (no although all the Saints in heauen
should intercede for them) until they haue sub-
mitted themselves to their father and mo-
ther.

If children and seruants would alwaies keepe
in minde this saying, so to doe, and behaue
Math. 7. 12 themselves to their Parents, Maisters, and
dames, as they would haue their children and
seruants to do, and behaue themselves to the,
when God shall vouchsafe to make them Pa-
rents, Maisters, or dames, the no doubt they
would obey & reuerence their parents, mai-
sters, and dames, more dutifully, and faith-
fully, then now they do. For let them assure
themselves, that such measure as they now
Math. 7. 12 meate to their parents, maisters, and dames,
Luke. 6. 9. 8 such will bee measured to them againe, by
their children and seruants.

Also children must bee carefull to follow
the good examples of their fathers and mo-
thers, and to suffer themselves to bee gover-
ned by them, and to be mindefull to bestowe
all paine and diligence to discharge their du-
tie towards them, and herewithall they must
know, that they are not at their owne liber-
tie, to do as they list, so long as they haue a
father and mother to rule them: and not to
Psal. 133. 1. fall out among themselves, but mutually to
loue and helpe one another.

And

And yet children haue alwaies to remem-
ber, that they may not in any case obey their
parents, when they shall command them to
doe or say any thing, that is contrary to the
word of God. And yet they are to be the
well of: for example, *Saul*, who with on
thers, obeyed not his father *Saul*: *consequences*, 1. Sam. 20.
dement, who charged him to persecute *David*: 28. & c. & 22.
mid: and therefore he is woorthily commen- 17.
ded in the holy scriptures. For the du- *Das*. 3. 18.

ties of the first table, are duties to bee pre- *Ad*. 4. 19.
ferred before the duties of the second table.

This subiection therefore, that children
owe vnto their fathers, ought in very deede,
to be vnto them as a ladder, or staire, to lead
them to the reuerence and obedience of god, *Mar*. 23:9
who is our chiefe father.

As children receive of their parents three
things: to wit, *life*, *maintenance*, and *instruc-*
sion: so for these three, they owe other three,
namely, for *life*, they owe *love*: for *mainte-*
nance, they owe *obedience*: for *instruction*, they
owe *reuerence*.

For their life, they must feruently love their
parents: for their maintenance, they must du-
tiously obey their parents, as maisters: and
for their instruction, they must chearefully
reuerence their Parents, as their Tu-
tors.

And

And further, children must remember, that the Lord hath given to the their parents, to take of them their beginning of life, and that they might nourish and bring them vp, and of rude, and almost brutish things, they might make them able to helpe and liue of themselves: yea, & such mothers as are godly and vertuous, doo suffer and endure more paine and griefe, in the bearing, bringing vp, and nourishing of their children, then the fathers doo. So that greater are the pleasures and good turnes, that christian parents do for their children, greater is the cost and labour, that they bestowe on them, and greater is the care, griefe, and trouble, which they take for them, then any man, how learned so euer hee bee, is able to expresse.

And therefore, if there were no other reasons or causes, to moue children greatly to loue, to esteeme well, to obey, to bee kinde, faithfull, and dutifull, and to reuerence their parents, & that with such reuerence, as cometh from the heart: yet these were sufficient.

Maides and young women, are to bee put in minde, and alwaies to remember, that the best portion, the greatest inheritance, and the most precious iewel, that they can bring with them on their marriage day, is *Shewfalshe*, the want whereof is most hurtfull in all women. And therefore they must carefully shunne

of Household Government.

flourine and mopyde, al idle and wanton talkes,
nyce lookes, dalliance, & light countenance,
when they walke abroad, or be in company.

A man needeth many things: as wisdom, eloquence, knowledge of things, remembrance, skill in some trade, or craft to live by; Justice, courage, and other things and qualities more, which were too long to rehearse: and though some of these bee lacking, yet hee is not to be disliked, so that hee haue many of them: but in a maid, no man will looke for eloquence, great witte, ordering of the common-wealth, prudence, &c. Finally, no man will looke

for any other thing of a woman; but her *Honestie*: the which onely if it bee lacking, shee is like a man that wanteth all that he should haue. For in a maide, the honestie and chastitie, is instead of all. She verilie, may truly be said to bee an euill keeper, that cannot keepe one thing well, committed to her keeping, and put in trust to her, with much commendation of words: and especially which no man will take from her against her will, nor touch it, except shee bee willing her selfe. The

which thing onely, if a woman remember, it will cause her to take great heede vnto, and so be a more warie and careful keeper of her honestie, which alone beeing lost, though all other things bee neuer so well and safe, yet they perish together therewith, because shee

book 111111

A a 5

that

When a woman
man loseth
her honestie,
then hath she
lost her chiefe
treasure.

which hath once lost her *honour*, should thinke
there is nothing left.

Take from a maide or woman her beautie;
take from her, kindred, riches, comelinesse,
eloquence, sharpnesse of wit, cunning in
her craft: giue her *Chastitie*, and you haue gi-
uen her all things. And on the other side,
giue her all these things, and call her whoore;
or naughtie packe: with that one word you
haue taken all from her, & left her bare and
foule. How precious a iewell *Chastitee* is;
may easily be gathered from the example of
Dinah the daughter of *Leah*, which she barg-
ained for when he heard that shee was
ravished, and defiled by *Simeon*, the sonne
of *Hamor* the *Hamite*, Lord of that countie;
his minde was greiuously wounded with this
great shame and reproach.

Children may not forget this dutie, who
hauing receiued their being from their pa-
rents, and being brought up by them, with
great paines and much cost; they should not
therefore so much as giue any liking, much
lesse speech of marriage, without the consent
of parents: or of those which are set ouer the
by their parents: the dutie of thankfulness
requiring it at their hands; and not onely in
regard of thankfulness, is this dutie to be
performed to their parents, but euen in re-
gard of their owne inabilitie, as being not ex-
perienced

Gen. 34. 12

Children may
not marrie
without the
consent and a-
greement of
their
Parents. So
that an unlaw-
full promise
made by the
childe, may
lawfully be
broken.

Children may
not marrie
without the
consent and a-
greement of
their
Parents. So
that an unlaw-
full promise
made by the
childe, may
lawfully be
broken.

peritenced in such things, and their wits be-
ing not so ripe as their parents, they wanting
wisedome and discretion to behaue them-
selues as they ought. For some children knowe
not what are meete and conueniente for them,
nor whether they bee of meete age and con-
dition to marrie.

Which inabilitye being in the sonnes, is
much more in the daughters, as being the
weaker by nature, and more vnable to pro-
uide for themselves, and therefore it is ne-
cessary, that they should not marrie without
the consent and direction of their parents, but
to bee at their bestowing: for to do otherwise
is a sinne, euen that nature it selfe abhorreth
and all sound Writers, olde and new, doe vt-
terly disallow.

And for so much as marriage beinge, It is a sweete
meanes, the which God himselfe hath orde- wedding, whe
ned, and sanctified for the propagation and the father & y
increase of mankind, that beinge taken in mother bring
hand in his feare, a godly seed beinge multi- a blessing to
plied and growen up here on earth, the same the feast, and
may be blessed to the constitution & making a heauie vni-
of a Church, the which may serue him in ho- on, which is
lineesse and righteousness: when the same is curled the first
taken in hand with the breach of his com- day that it is
maundement, so farre off is it, that any knit.
blessing is to bee hoped for, that con-
trariwise, his hotte indignation, wrath, and
heauie

heavie curse hangeth over that house and familie, where the parties, which are the principall pillars and vpholders of the same, are linked and eyed together in such a band of wedlocke, whose linkes and inclosings, are not fastned and coupled together, with the necessary and lawfull assent and liking of the parents, whose authoritie and consent, ought to beare the chiefest sway, and strike likewise the greatest stroke, in this most holy and heavenly action.

And likewise as marriage, that is begunne & enterprised in the feare of God, according to his word, there God is well pleased, there the parties so matched, live together in a joyfull agreement, and linking the one of the other: there God is honoured and served, in sinceritie and truth; there the childre, when God giueth them, with the rest of the familie, are instructed and brought vppe in knowledge of religion, and grounds of faith: so on the other side, the regard of that which God especially commandeth, beeing shutte out of our marriages, there must needs ensue his dislike, and displeasure: there is iarre and discord: there Gods honour is neglected: there household discipline, and christian instruction of such as belong vnto our charge, goeth vtterly to wracke, and is nothing at all regarded. And no maruell: for, if wher God blef-

16th

seth, all things go well, and do prosper: then consequently, where hee curseth, there nothing thrieth, hath good successe, or goeth happily forward.

It may appeare by sundrie examples, both before the lawe was giuen, and after, that this is a dutie required of children towards their parents: namely, to haue their consent in contracting of marriage. As these places doo plainly shewe: *Gen.* 21. 31. and 24. 3. &c. & *I. Sam.* 18.

28. 1. 2. and 29. 19. and 34. 4. *Deut.* 7. 3. 4. 17. *Judge.* 14. 1. &c. *I. Cor.* 7. 36. 38. Whereby

is manifestly prooued, that first it is against the lawe of nature. Secondly, for that the parents haue authoritie over their childre, more then they haue over their seruants. Thirdly, because children are their fathers goods and riches, and therefore they must not bestowe themselves in mariage, but must be bestowed of their parents. Fourthly, for that Parents haue authoritie ouer the vowes of their childre: *Numb.* 30. 4. 5. 6. Fifthly, if a mans daughter

Exod. 21. 2.

Leuit. 25. 39

Deut. 15. 12

bee intised, yet her father may refuse, being not auailable, or of any sort, without his consent: *Exod.* 22. 16. 17. Contracts voyde, without the consent of parents

Besides all this, what clearer prooffe can we haue, then the first commandement, in the which children are commanded to honour their fathers & mothers, with a blessing promised to those which performe the same: where-

whereby wee gather by the nature of contraries, that there is a curse also belonging vnto all those children, that shall dishonour them. And in that God willeth that the parents by their children should bee honoured, he meaneth, that they should in all humilitie & modestie reuerence them, with all dutifull submission bee obedient vnto them, and with all willingesse, shewe themselves thankfull for their creation, education, sustentation, and all other benefites, that vnder God they haue receiued from the, being readie by all meanes they possible may, to imitate & expresse towards them the nature of the Storke, whose propertie (as they write of them) is to provide meate and feed their dams, when through age they growe so olde, that they are not able for to helpe themselves: that is to say, they must to their very vtmost seeke to make them recompence and requitall, of some part of those vnrequitable paines, the which their louing parents haue taken with them, & make some amends for the vncounteruaile kindnesse that they haue shewed towards them. But where they bestowe themselves in marriage, without the consent of their parents, there they do fault, and make a breach of duty in all these three respects: that is to say, they neither reuerence, obey, nor shewe themselves thankfull vnto them.

For

For reuerence consisteth in this; that children carrie towards their parents, a certaine honest, & modest shamefastnes, ioyned with a bathfull awefulnesse, and standing in feare of the, the which worketh in the, a conceiuing of such an opiniõ & estimation of the, as that they haue an especial respect & regard of the; in doing or not doing of things, neither of a care to please them, or of a feare to offend them. Obedience heerein sheweth forth it selfe, in that willingly without murmuring or grudging, they bee willing to be ordered, directed, guided, and ruled, by their parents, being readie to doo all lawfull things, the which they commaund them, and to refraine from all those things, the which they shall forbid them. Thankfulnesse, besides that, there are many other branches, is alwaies mindefull of benefits receiued; and therefore carrieth continually a vigilant and watchfull eye towards the partie by whom it hath been pleased, that no discourtesie in any case be offered, or any occasion ministred, whereby he may conceiue vnkindnesse. And by this familiar description of these three heads, wherof standeth chiefly, the honor due vnto parents: we may clearly see, that those children which in wedding carrie not for the consent of their father and mother, doo neither stand in any awefull feare of them, as also whom they would bee loath to offend or dis-

please, nor yet giue ouer themselves, in all things to bee gouerned and aduised by them, or haue any regard, that they be not causers to make their friends or parents conceiue hardly and vnkindly of them, when as it is more then manifest, that in matters concerning their dutie towards their parents, no griefe cutteth neerer vnto the heart, then this, when their children entangle themselves contrary to their minde and liking. And therefore such children, as match in this sort, as it were in spight of the teeth of their fathers and mothers, are neither reuerent, obedient, nor thankfull vnto them, and so consequently, they doo not honour them, whereby they incurre and runne into the curse of God, the which must without true & vnfeined repentance, pull downe vppon the heads of themselves and their families, the fearefull plagues of God his heauie and hotte indignation against them, to their vtter subuersion, decay and ruine.

Let all dutiful and good natured children, therefore in the reuerence and feare of God, consider, what honor, and obedience they do owe vnto their parents, and what power and authoritie hee hath in his word, sanctified vnto them, ouer their children in the Lord: in regard hereof, let them yeeld vnto them this dutie, that their fathers hauing provided for them,

them, such as are not of a wicked life, nor deformed, or euill fauoured, nor of a contrary religion, they willingly submit themselves vnto their choise, which if for the present, or vppon the suddaine, they cannot yeelde vnto, let them by earnest calling vpon the name of God, not onely desire him to direct their parents in a godly and fit choise, but also to subdue in them this corrupt affection, and to frame their willes to bee pliable vnto their fathers in such lawfull cases.

Children marriageable, are to pray vnto God to direct their parents in a godly choise, to incline their minds to accept of the same.

As the Lord our God, in his iustice, doth iustly punish disobedient children: as may appeare by the example of *Ham*, the yonger sonne of *Noah*, who derided his father, and was iustly punished for it. Likewise *Abolon*, who vsed wicked practises, to get the kingdom from *Dauid* his father, but hee for this his rebellion & disobedience, came to a most miserable end: yea, and hee hath in his lawe, set downe a most seuerer and sharpe punishment against disobedient children: where he saith: *If any man haue a son, that is stubborne & disobedient, which wil not hearken vnto the voyce of his father & the voyce of his mother, & they haue chastened him, & he wold not obey the, the father & his mother take him, & bring him out vnto the Elders of his citie, & vnto the gate of the place where he dwelleth, and shall say vnto the Elders of his Citie: This our sonne is stubborne and*

Gen. 9. 22

2. Sam. 15.

1. & 6. & 18
9.

Dent. 21. 18.

19. 20. 21.

disobedient, and hee will not obey our admonitions: he is a riotous and a drunkard: Then all the men of his Citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israell may heare it, and feare. For euen as a long and a prosperous life, is promised vnto obedient children: so on the other side, all disobedient, vnthankfull, and obstinate children, are assured of the punishment of infamie, ioyned with diuers and great calamities and torments: *1. Sam. 2. 22. 1. King. 1. 25. &c. Deut. 21. 18. &c. Pro. 20. 20. and 30. 17.*

And although that the temporal officers, be negligent in punishing such disobedience: yet shall they not escape vnpunished. For the vengeance of god shall accompany them, vntill they bee vtterly destroyed. For there is nothing more vnnaturall, then to see children dishonour and disobey their parents: and inferiours, their superiors.

Such may aptly bee compared to the *Viper*, that gnaweth out the belly of her Dam, and seeketh her owne life, with her dammes death: so contrariwise, the word of god doth highly commend *Iosaph* for his great loue, beneficence, and obedience, extended towards his father *Iacob*, and his brethren, who both helped and liberrally nourished them, and prayed for them.

Our Sauour Christ, also was obedient to his

Exod. 20. 12

Ephes. 6. 2.

Deut. 28.

15. &c.

Leuit. 26.

14. &c.

Genes. 46.

29. &c. & 48

11. 12.

Luke. 2. 5.

his parentes euē vntill death. So that the Lord
(no doubt) wil blesse obedient children, with *Dent. 5. 16.*
many happy daies, and yeares, to his glory
and their soules comfort.

And to the end to inuite and stirre vp chil-
dren, to honour their parents, as before is
shewed: the Lord addeth this promise: *Exod. 20. 12.*
Ephe. 6. 2. That
thy daies may be long in the land which the Lord
thy God giveth thee. And S. Paul doth note,
that it is the first commaundement with pro-
mise. For albeit there bee a promise added to
the second, yet is the same common vnto the
whole law: but this is peculiar and especiall
to all such children as honour their parents
for heerein hath God declared how highly he
commendeth the obedience and honour that
children yeelde to them. But the Lord spake
to the *Israelites* properly of the land, that hee
had promised them for an inheritance, which
should be vnto them as a testimonie & seale
of his goodnesse and loue toward them. It is
therefore as if hee should haue said: To the
end, that liuing vpon the earth, thou mayest
long enioy the earnest penny of my good-
nesse and grace toward thee. But now seeing
the whole earth is blessed to the faithfull, the
promise of long life vpon the earth, is vnto vs
also a blessing of God. First, because we can-
not liue long, without participating in many
& great benefits of God, euē in respect of the
preseruatiō of this present life.

disobedient, and hee will not obey our admonition: he is a riotour and a drunkard: Then all the men of his Citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israell may beare it, and feare. For euen as a long and a prosperous life, is promised vnto obedient children: so on the other side, all disobedient, vnthankfull, and obstinate children, are assured of the punishment of infamie, ioyned with diuers and great calamities and torments: *1. Sam. 2. 22. 1. King. 1. 25. & c. Deut. 21. 18. & c. Pro. 20. 20. and 30. 17.*

And although that the temporal officers, be negligent in punishing such disobedience: yet shall they not escape vnpunished. For the vengeance of god shall accompany them, vntill they bee vtterly destroyed. For there is nothing more vnnaturall, then to see children dishonour and disobey their parents: and inferiors, their superiors.

Such may aptly bee compared to the *Viper*, that gnaweth out the belly of her Dam, and seeketh her owne life, with her dammes death: so contrariwise, the word of god doth highly commend *Ioseph* for his great loue, beneficence, and obedience, extended towards his father *Iacob*, and his brethren, who both helped and liberrally nourished them, and prayed for them.

Our Sauour Christ, also was obedient to his

Exod. 20. 12

Ephes. 6. 2.

Deut. 28.

15. & c.

Leuit. 26.

14. & c.

Genes. 46.

29. & c. & 48

11. 12.

Luke. 2. 5.

his parents eue vntill death. So that the Lord
(no doubt) wil blesse obedient children, with *Dent. 5. 16.*
many happy daies, and yeares, to his glory
and their soules comfort.

And to the end to inuite and stirre vpe chil-
dren, to honour their parents, as before is
shewed: the Lord addeth this promise: *Exod. 20. 12.*
Ephef. 6. 2. That
thy daies may be long in the land which the Lord
thy God giveth thee. And S. Paul doth note,
that it is the first commaundement with pro-
mise. For albeit there bee a promise added to
the second, yet is the same common vnto the
whole law: but this is peculiar and especiall,
to all such children as honour their parents
for heerein hath God declared how highly he
commendeth the obedience and honour that
children yeelde to them. But the Lord spake
to the *Israelites* properly of the land, that hee
had promised them for an inheritance, which
should be vnto them as a testimonie & seale
of his goodnesse and loue toward them. It is
therefore as if hee should haue said: To the
end, that liuing vpon the earth, thou mayest
long enioy the earnest penny of my good-
nesse and grace toward thee. But now seeing
the whole earth is blessed to the faithfull, the
promise of long life vpon the earth, is vnto vs
also a blessing of God. First, because we can-
not liue long, without participating in many
& great benefits of God, eue in respect of the
preseruatiō of this present life.

Secondly, because the faithfull may the longer employ themselves to serue and glorifie God: In consideration whereof, wee see what the Church in olde time said: *The dead praise not the Lord, neither any that go downe into the place of silence: But we will praise the Lord from hencefoorth, and for euer.* The same doth *Hezechia king of Iudah* also note in his canticke: *The liuing, the liuing, bee shall confesse thee, as I do this day: The father to the children, shall declare thy trueth.*

Psalm. 115. 17.
18.

Esay. 38. 19.

Ephe. 6. 3.

In as much therefore, as long life is promised as a blessing, God doth continue it to obedient children, so long as it is a blessing vnto them. And heereupon doth *S. Paul* ioyne together these two sentences: *That it may go wel with thee, & that thou mayst line long vpon the earth.* As also when God taketh away such obedient children before they bee olde: yea, before they come vnto mans state, whether it bee, least malice should corrupt their hearts, or to preuent some great calamities wherein they might peraduenture be entangled: or ypo whatsoeuer other cōsiderations to receiue thē into a better life, he doth faithfully performe his promise vnto such childrē, because he dealeth better thē promise with thē. But as cōtrariwise, this promise thretneeth such children as wil not honor their parents, with short life: so do experience declare, that many such childrē are of short & wretched life.

But if contrariwise, such disobedient children do chance to liue long, so far is long life from beeing vnto them a blessing, that to the contrary, it is an inforcement & increase of woe, because they enlarge their iust condemnation, so as they had been better to haue died in their youth. But howeuer it bee, God so disposeth hereof, that by the effects, wee may perceiue, that they which honour their Parents are blessed, and the others accursed: *Eccle. 3. 2, &c.*

And although some parents, doo not performe those duties towards their children, inioyned them from the Lord: yet such children as liue wickedly, must know, that they are not exempt and free from blame, and guiltinesse before God. For though they can say, (as the children in *Ezechiels* time said:) *The fathers haue eaten sowre grapes, & the childrens teeth are set on edge:* wee say, that though the occasion be offered of such vngodly and wicked parents, yet the cause of destruction, is still in the children themselves. And besides that, it is sure, that the soule which hath sinned, shall die the death. Seeing there be some young men and maides, who notwithstanding the great prophanessee of the most, the manifold corruptions offered abroad, the vngodly examples abounding at home, are so mightilie preserved by the seede of grace,

that they escape safely in an holy course of life, lamenting when they see the least occasion of euill, reioycing in the least occasion of good things.

The rest, who please themselves, & hope to shelter their sinnes vnder their parents defaults, are plainly left without excuse, and are iustly guiltie of the blood of their owne sinnes. Labour therefore, ye young men and maydens, to wipe away the teares of griefe from your fathers eyes, and stay the mournfull and sorrowfull spirits of your tender mothers, and consider in your selues, if ye haue any nature in you, and haue not buiried the vse of common reason, what a shame it is, to bee a shame vnto your fathers, to whom yee ought to bee a glory: thinke ye wanton wits, yf haue not cast off al natural affections, what a contempt it is, to be a contempt vnto your mothers, to whom you haue offered, as it were a despightfull violence, in that yee are a corrosiue to her griefe, whē as ye should haue beene a crowne vnto her comforts. Learne therefore ye children, that it is one speciall propertie of a liberal and ingenious nature, to bee carefull so to liue, that in time yee may bee a glory to your fathers, and a ioy to your mothers: which the Lord for his Christs sake graunt.

These precepts and admonitions before said,

saide, are as a summarie of the duties of children to their parents. And therefore it resteth, that they vnderstanding them, do pray vnto God to giue them grace, to put them in practise to his glory, and their good & saluation. Lastly, let them remember, that God is not more inclined to heare any prayers, then such as parents do poure forth for their children. As they are therefore to feare their curse, for offending them: so must they by honouring and pleasing them, seeke to bee blessed in their prayers, which are blessings ratified vnto them in heauen, as the blessing of *Isaac* to his sonne *Iacob*, do manifestly declare: *Genes* 27. 28. 29.



What duties Masters and Mistresses owe to their servants.

The household is called *Paterfamilias*: that is, a father of a familie, because hee should haue a fatherly care ouer his seruants, as if they were his children.



His dutie teacheth the, that they are become in stead of Parents vnto their seruants, which dutie consisteth in foure poynts.

1. First, that they refraine and keepe their seruants from idlenesse.

2. Secondly, that by diligent instruction, and good example, they bring vp their seruants and households, in honestie and comely manners, and in all vertue.

3. Thirdly, that they ought to instruct their apprentices and seruants, in the knowledge of their occupations and trades: euen as Parents would teach their owne children, without all guile, fraud, delaying, or confection.

Masters and Dames ought moderately to vse their authoritie ouer their seruants

Ephes. 6.

And lastly, when correction is necessary, that then they giue it them with such discretion, pittie, and desire of their amendement, as louing parents vse to deale with their deare

of Household Government.

371

children, remembring alway, that they haue
a maister in heauen, before whom they must
make an account for their doings.

These foure points, are in effect spoken of
before in the dutie of parents.

For so much as maisters and householders,
are to their seruants and prentices in place of
fathers, they are heereby admonished, that
they ought not to withhold and keepe backe
their due wages, to exact of them, to oppresse
them, or to reward their well doing, & good
deseruing slenderly : but to bee carefull of
their seruants good estate, as of their own, not
onely in providing for the wholesome meat,
drinke, and lodging, and otherwise to helpe
them, comfort them, and relieue and cherish
them, as well in sicknesse, as in health, libe-
rally to reward their good deseruings, as farre
as christianitie, liberalitie, & inequalitye shall
binde them : but also that they bee carefull
that they liue honestly, vertuously, and chri-
stianly.

Iam. 5. 4.

Col. 4. 1.

Iob. 31. 13.

I 4. 15.

Dent. 24. 14.

I 5.

Matb. 8. 5, 6

Luke. 7. 2.

And further, they may not geiue their God made
seruants with ouermuch labour, but alwaies euery weeke
remember, that they are not beasts, but men :
so that they ought quietly to gouerne them,
and also quietly to chide them, when they
shall neglect their durie, least they be prou-
oked with ouer hard words, remembring that
they also haue a Lord and maister in heauen,

*one day of
rest, wherein
seruants shold
be as free as
their maisters.*

Gen. 2. 2.

As the laborer which worketh but one day, is worthy his hire, euen so much more the seruant which laboureth euery day.

Luke. 10. 7. As David did liuit to that he should not kill Absolon, so God hath bound maisters, that they should not oppresse their seruants.

2. Sam. 18. 5. *Iob. 31. 13.* 14. 15.

For a good man, saith Salomon, *Pro. 12. 10.* will bee mercifull to his beast, and therefore hee ought to bee more mercifull to his seruants, beeing his brethren.

with who there is no respect of persons: *Eph. 6. 9.* And let them bountifully reward the iust and faithfull labour of their seruants, and pay them their couenants in a fit and conuenient time, least beeing compelled by necessitie they should steale.

Maisters ought not as Tyrants, to vse their seruants as their horses or Asses: but to deale with them louingly, and christianly, because they are all members of one bodie, whereof Christ Iesus is the head. There be some maisters, that vse their seruants & prentices more like beasts than like men, and their own members, for which their so doing, let them assure themselves, they must yeelde to God their maister, a straight account. Oh that christian Maisters & Mistresses would learne, and so practise the example of *Iobs* good and vp-right dealing with his seruants, which was far from rigour, where he saith: *If I did conserue the iudgement of my seruant, and of my maide, when they did contend with me, (that is, when they thought themselves euill intreated by me,) What then shall I do, when God standeth vp? (If I had oppressed others, how should I haue escaped Gods iudgement?) and when he shall visit me, what shall I answer? Hee that hath made mee in the wombe, hath bee not made him? (which mooued him to shew pittie and fauour vnto his seruants, because they were Gods*

Gods creatures, as he was :) *but not he alone fashioned vs in the wombe :* Heereby then may those maisters & dames see their wickednesses, who will not heare their seruants speake, but vppon a simple surmise and brainesicknesse, do euill intreate them by cruel stripes, when in trueth there is no iust cause. Maisters and

Reuiling words and vnreasonable siccedesse, doth much more hurt to seruants, then good.

Phil. 16.

17. vers.

Mistresses ought therefore to vse their seruants & prentices, with mildenesse and equitie, as euery one shall deserue, for they must remember, that they haue all one God to honour and worship, one Prince to serue, one lawe to keepe, and one land to inhabit, and one death to feare: and therefore they must speake vnto them, as vnto brethren and sisters, and deale with them, as with christians.

And let the alwaies remember this, namely, that God will neuer deale mercifully with them, if they make not greater account, that their seruants doo serue him more carefully, then themselues, and sanctifie his Sabbathis.

Exod. 20. 10

Dent. 5. 14.

And therefore that maister is not worthie to bee serued, which cannot affoord, that his seruants should serue G O D, as wel as himselfe.

Hee must giue vnto God, that which is Gods, and then hee may the better take that which is his owne. For, *Hee that careth not for his familie (saith Paul) is worse then an Infidell because Infidels care for their familie.*

1. Tim. 5. 8.

As it is the office of a good houlsholder to carrie the burthen of care, trauell and labour: so it is the dutie of his wife, to bee faithfull in keeping and well ordering his goods, house, and to see his, her owne, and their childrens best apparrell brusht, and handsomely laide vp, to be patient and carefull to see her husband do well: and both their duties, is effectually to giue good examples, to bee diligent to entertain peace amōgst their familie, & to see all things neat and handsome, and to keep due order and measure. For as the sunne in the firmament giueth light to all the regions round about him, & by his bright appearing, expelleth the darknesse, comforteth & cheareth the world: euen so likewise should houlsholders labour to bannish sinne and corrupt religion out of their dwellings, and to bee a lanterne of godly life, to comfort and shine to their whole familie, that so they may direct their liues after their good ensamples:

Phil. 2. 15. Matb. 5. 16.

A Maister ought so to behaue himselfe with his seruants, that hee bee not too familiar with them, which many times breedeth contempt, but to admonish them often, and therewithall not to discourage them from well doing, not to bee too seuerer, nor too partiall, but to moderate all by discretion.

For

Servants doo rather imitate the workes they see their Maisters doo, then the words which they heare the speak.

Pro. 29. 21.

For like as the Centurion, who had many *Luke. 7. 8.*
seruants vnder his authoritie, and they were
all at his becke and commaundement, most
readie to obey him, in any thing that hee set
them about, and this good order and submis-
sion he brought them too, by reason that his
said seruants were deare vnto him: that is, he
made a speciall reckoning of them, and was as
a father vnto them: so likewise all Maisters
are in conscience bound to esteeme and ac-
count well of their seruants, and to vse their
authoritie that they haue ouer them, mildly *Eph. 6. 9.*
and christianly: and then, if their seruants do
perceiue that they are deare vnto their mai-
sters: so may the Maisters in time, worke the
like waxe to their owne minde: except they
be such as haue solde themselves to worke
wickednesse.

It is very cōuenient, that a maister of a familie
should so dispose and order his affaires and
businesse, that hee depart & absent himselfe
from home, as little as may be, for it is an olde
saying, and a true: That the eye of the mai-
ster doth make the horse fatte, & the ground
fertile, for all things are well and fitly done,
when the maister is present.

Such hous-keepers as haue much, and yet
spends little, are called nigards, and they that
haue litle, & yet spēds much, are holdē fooles.
Spend-thrifts, & prodigal wastes: & therfore
they ought to liue in such sort, that they be ne

noted mizers for their keeping, eyther prodigall for their spending. The couetous miserable nigard, passeth great toyle and trauels, in gathering of his riches, daunger in keeping them: lawe, in defending them: and torment, in departing from the. But a wise man is not carefull so much for riches, and how to liue long: as to liue well, and die well.

Some housholders are so pinching & sparing, both towards theselues & their neighbours, that although they haue much wealth, yet they cannot finde in their hearts to take part in any frugal and good measure of those transitorie blessings, which God in mercy hath giuen them: but feede grossly and very nigardly, and cloath themselues very meanly: keeping a beggerly house, so that (as the common Prouerbe is) a man may as soone breake his necke, as his fast. So that the state of such a worldling and couetous rich man is most miserable, to whom God hath bountifully bestowed great wealth vpon, and yet hath not the grace to vse his riches well, both to his owne comfort, and also to the good of his neighbour: but heapeth vp riches (as the *Psalmist* saith) and cannot tell who shall gather them. This sheweth, that it is the plague of God that befalleth vpon such a miserable couetous worldling, when he hath plentie of all things,

Psal. 39. 6.

things, and yet wanteth a liberall heart to employ and vse them rightly: And therefore the holy ghost, in the booke of the Preacher, is not content once or twise to finde fault, & to checke this, as a great vanitie and abuse, but

The covetous man in gaining riches, looleth him- selfe.

speakech of it fve sundrie times: where in one place he there saith: *There is an enill, which I sawe under the sunne, and it is much among men: A man to whom God hath given riches, and treasures, and honour, and he wanteth nothing for his soule, of all that it desireth: but God giveth him not power to eat thereof: but a straunge man shall eat it up: this is vanitie, and this is an enill sickness: Eccles. 2. 24, and 3. 12. 13. 22, and 5. 17. and 6. 1. 2. and 8. 15.*

Such Maisters and Mistresses, as would haue their necessary affaires and businesse dispatched well, and in due time, may not alwaies trust to the doing thereof by their servants, but they must eyther see it done, or rather dispatch it themselves, if be such a thing and businesse, as they can and may well doo.

That which thou canst do conveniently thy selfe, commit it not to another.

For such a lowlinesse, is alwaies ioyned with the feare of God, that they that are humbled with religion, (though honourable and worshipfull in calling) doo not thinke themselves too good, to do any good thing: *Gen. 9. 20.*

This

**Maisters ought
to make good
choise of their
seruants.**

This vndoubtedly is a thing greatly to be wished for : namely, that all christian Maisters and householders, (when they go about to hire any seruants) that then they would be no lesse carefull and inquisitiue of their honestie, godly conuersation, & how they haue profited in the knowledge of God his religion, as they be to inquire and know what they can doo, and what skill & cunning they haue in that Art or Science which they professe, or else what qualities they haue: and so dooing, no doubt, (they beeing carefull to hire religious and godly seruants) their worke and businesses, that such seruants shall take in hand, the Lord will much better prosper, and giue good successe vnto, then otherwise, if they shall hire and enterteine irreligious and prophane seruants : as may plainly appeare by the example of *Iacob* and *Ioseph*, two religious and faithfull seruants, whose maisters and their substance was blessed, increased, and multiplied for their sakes. As householders ought to haue care ouer the bodies of their seruants: so much more ouer their soules. One compareth the maister of the house to the Seraphin, which came & kindled the Prophets zeale: so he shou'd go from wife to seruants, and from seruants to children, & kindle them in the zeale of God, longing to teach and vtter his knowledge, as a Nurse to emptie her breasts.

It

Gen. 30. 26.

27. &c. and

29. 2. 3. 4. 5.

6. 22. 23.

Esay. 6. 6.

It is a rare thing for a maister to bring his seruant to bee godly, who is not godly himselfe.

It is lamentable to thinke, how that all Maisters, for the most part, not onely such as are prophane and ignorant themselves: but also some that would bee counted great professors, and would seeme to haue great knowledge: yea (and with grieve may it be spoken) some Preachers also, that haue had seruants dwelling with them three or foure yeares, or moe, who as they were ignorant, in the grounds and principles of christian religion, whē they came first into their seruice, so they went from them as ignorant therein, as they came: and all for want of catechising, being a principall dutie, which not only Ministers, but also all christian Maisters, in conscience are bound to performe to their families. But of this matter I haue sufficiently intreated of, in my last edition of the *Vse and necessitie of catechising*; and therefore I will of purpose here omit to speake of it.

Another saith, that a maister in his familie, hath all the offices of Christ: for hee must rule, and teach, and pray: rule like a King, and teach like a Prophet, and pray like a Priest. To shewe how a godly man should behaue himselfe in his household: when the holy Ghost speaketh of the conuersion of any Houskeeper, commonly hee saith: that the man beleeued, with all his household.

As Peter beeing conuerted, must conuer

Reue. 5. 10.
Act. 16. 31, 33
and 18. 8.
1. Cor. 1. 16.
Luk. 22. 32.

Gen. 18. 17. 19

his brethren : so the maister beeing a Prote-
stant and a good christian, must indeuour by
all good meanes, that his seruants may bee
such. For therefore God said : that he would
not hide his counsell from *Abraham*, because
hee would reach his familie. And surely all
dutie of seruants, which is not done of con-
science, is but eye seruice, and faileth at most
need: as *Ziba* betrayed his maister, when he
should haue defended him. Therefore besote
Onesimus was conuerted, *Paul* said he was an
vnprofitable seruant, but when hee was con-
uerted, he calleth him more thē a seruant: be-
cause such a seruāt is better thē many seruāts.

2. Sam. 16. 1.

2. 3. 4.

Phil. 11. 12
16.

Gen. 2.

Iosu. 24. 15.

Though *Laban* was wicked himselfe, yet
he reioyced that *Jacob* his seruant was godly,
because god blessed him & better for him. *Io-
shua* saith: *I and my household wil serue the Lord*.
Shewing that maisters should receiue none
into their houses, but whom they can go-
uerne, as *Ioshua* did: and if any haue crept
into their doores, then they must put him
foorth againe : for *Danid* saith, *I will not suffer
a lyar to stay in my house*. Hee saith not, a swea-
rer, nor a theefe, but a lyar : as if hee should
say, I will ridde him out of my doores, before
hee bee a swearer, and a theefe : for a lyar will
growe to a swearer and a theefe in a day, as a
dicer groweth to a begger in a night. There-
fore it is noted of *Cornelius*, that hee himselfe
feared God, with all his housholde. This is

Psal. 10. 6. 7.

They must
keepe no idle,
prophane,
superstitious,
nor disordered
seruants in
their house.

AE. 10. 2.

Luk. 2. 41.

ted also of Ioseph and Marie for an example, that they went vp euery yeare, with all their families, to worship at Ierusalem, that their children, and their seruants, might learn to know God, as well as they. These examples may bee written for householders, as others for Magistrates and Ministers, and Soules, that no calling might seeke further the Scriptures for instruction. Wherefore, as you are maisters now, & they your seruants, instruct them, and traine the, as if you would shew what maisters your seruants should bee hereafter.

Next vnto seruants labours and instruction, it bee considered their corrections. As *Eph. 6.4.*

Fathers, prouoke not your children to wrath:

so we may say, Maisters & Mistresses,

prouoke not your seruants to wrath: that is,

such reproofes, and such corrections, that

do not prouoke them, but mooue them,

you do not exasperate them, but winne

them: for reuiling & reproachfull words, and

moderate fiercenesse, doth much more

then good. And therefore the lawe of

did charge the maister, that hee should *Deut. 25.2.3*

infielt aboute fortie stripes vppon his ser-

uant, least hee should seeme despised in his

eyes. For whie a childe, or scholler, or seruāt,

thinke that hee is reprooued for loue, or

corrected with reason: it makes him thinke of

Gen. 18. 17. 19

his brethren : so the maister beeing a Prote-
stant and a good christian, must indeuour by
all good meanes, that his seruants may bee
such. For therefore God said : that he would
not hide his counsell from *Abraham*, because
hee would reach his familie. And surely all
dutie of seruants, which is not done of con-
science, is but eye seruice, and faileth at most
need: as *Ziba* betrayed his maister, when he
should haue defended him. Therefore before
Onesimus was conuerted, *Paul* said he was an
vnprofitable seruant, but when hee was con-
uerted, he calleth him more the a seruant: be-
cause such a seruāt is better the many seruāts.

2. Sam. 16. 1.

2. 3. 4.

Phil. 11. 12

16.

Gen. 2

Though *Laban* was wicked himselfe, yet
he reioyced that *Jacob* his seruant was godly,
because god blessed him & better for him. *Io-
shua* saith: *I and my household wil serue the Lord.*
Shewing that maisters should receiue none
into their houses, but whom they can go-
uerne, as *Joshua* did: and if any haue crept
into their doores, then they must put him
forth againe: for *Dauid* saith, *I will not suffer
a lyar to stay in my house.* Hee saith not, a swea-
rer, nor a theefe, but a lyar: as if hee should
say, I will ridde him out of my doores, before
hee bee a swearer, and a theefe: for a lyar will
growe to a swearer and a theefe in a day, as a
begger groweth to a begger in a night. There-
fore it is noted of *Cornelius*, that hee himselfe
worshipped God, with all his household. This is

reported also of *Iosepb* and *Marie* for an example, that they went vp every yeare, with all their families, to worship at *Ierusalem*, that their children, and their seruants, might learn to knowe God, as well as they. These examples bee written for householders, as others are for Magistrates and Ministers, and Soules, that no calling might seeke further than the scriptures for instruction. Wherefore, as you are maisters now, & they your seruants, instruct them, and traine the, as if you would shew what maisters your seruants should bee hereafter.

Next vnto seruants labours and instruction, must bee considered their corrections. As *Eph. 6.4.*

Paul saith, *Fathers, prouoke not your children to wrath*: so we may say, Maisters & Mistresses, prouoke not your seruants to wrath: that is, use such reproofes, and such corrections, that you do not prouoke them, but mooue them, that you do not exasperate them, but winne them: for reuiling & reproachfull words, and immoderate fiercenesse, doth much more hurt, then good. And therefore the lawe of God did charge the maister, that hee should not inflict aboue fortie stripes vpon his seruant, least hee should seeme despised in his eyes. For whie a childe, or scholler, or seruant, which thinke that hee is reprooued for loue, or chastened with reason: it makes him thinke of

Deut. 25.2.3

Gen. 18. 17

1. Sam. 11

2. 3. 4.

Phil. 11.

16.

Gen. 2.

Ios. 24.

Psal. 10. 6.

They must
keepe no
prophane
superstition
nor disorder
servants in
their house

Ab. 10.

Luk. 2. 41

his fault, and is ashamed: but when hee seeth that he is rebuked with curses, & beaten with staues, as though hee were hated like a dog, his heart is hardned against the man which correcteth him, and the fault for the which is corrected, and after he becommeth desperate, like a horse which turneth vpon the striker: and therefore let maisters knowe, that God euē then chides them, whensoever they fight or chide in such rage. For though there bee a fault, yet some things must bee dissimbled and winked at: and some things must be forgiuen, and some punished with a looke: for hee which takes the forfeit of euery offence, shall neuer bee in any rest, but vex himselfe more then his seruant.

But aboue all, wee thinke the charitie and tender affection of maisters, and loue of seruants to their fellowes in their sicknesse, is especially to bee vsed and shewed: at which time, the sicke are to bee seuerally lodged from the whole, and to be cherished & nourished with more choyse & daintie meat. For the performance and care of this dutie, the Centurion is commended in the Gospell, which dutie very vnchristianly is neglected of many maisters. The maister of the house should not disdain, or shew himselfe so scornfull or vnkinde, as not to visit his sicke seruant: for if bute beasts reioyce to see their maisters cherish & feed them, as we may see

ly see in dogs : how much more may we be-
leeue, that men and reasonable creatures, are
much delighted and comforted therewith?
Whereupon it comes to passe, that good and
faithfull seruantes, liking and affecting of their
Maisters, vnderstand them at a becke,
and obey them at a winke of the eye, or bent
of the browe, not as a water-spaniell, but as
the hand is sturred to obey the minde, so
prompt and readie is the dutifull seruant to
obey his louing and kinde maister. For as the
hand is said to bee the *instrument of instru-*
ments, beeing it (indeed) that serues to feede,
apparrell, and keepe cleane the rest of the
limmes, and parts of the bodie, which are al-
so called instrumēt, so is the seruāt said to be
an instrumēt of instruments, because he kee-
peth al the instrumēt of household occupied,
not onely to liue, but to liue wel, wherein he
differeth from all the other instruments. For
where they are things without soule, hee is
diuinely enriched with a soule, and heerein
differeth from the hand, for that the hand is
fastned and vnited to the bodie, but he is se-
perate and disioyned from his maister, and is
also different from *Artificers*, for *Artificers are*
instruments of those things, which properly they
call workmanship: but the seruant is *instrument*
of the action, which also is distinguished from
workmanship. So that the seruant, if you wil

rightly vnderstand him, is *a lvely and feneral instrument of action.*

Gen.

The wiues
behaviour
with seruants.

It is very meete and conuenient, that the Mistresse or Dame, doo not make her selfe too familiar with her seruants, or houtholde folkes, least they shuld be too bolde to talke, to ieast, or vnreuerently and vnmanerly to behaue themselues towards her, and so modestly and wisely to bear her selfe among her seruants, that they may feare, reuerence, and so stand in awe of her, as the Mistresse and mother of the house.

2. Sam.

2. 3. 4.

Phil. 1

16.

Gen. 2.

Iosu. 24

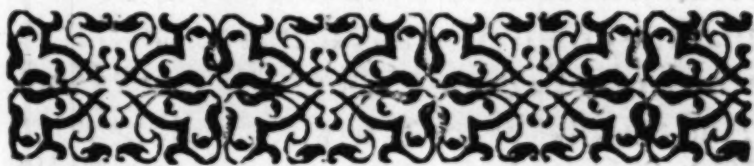
The maister
must correct
his me, & the
Mistresse her
maides.

And as it is not comely or be seeming, that the wife should take vpon her, to rule & correct the men-seruants: so likewise, it is not comely or meete, that the husband should medle with the punishing or chastising of the maid-seruants: so that it is most meete and acceptable to the offender, that the maister should correct the men, and the Mistresse her maides: for a mans nature scorneth and disdaineth to be beaten of a woman: & a maids nature is corrupted with the stripes of a man. Therefore we read, that *Abraham* would not medle with his maide, but committed her to his wife, & said: *Do wub her as it pleaseth thee:* As if hee should say, It belongeth not to me, but to thee. And these are the duties which maisters must performe in their life time. All which must bee shutte vp, with setting order

Psal. 10.

They m
keepe n
prophat
superstie
nor disor
seruants
their be

for all things at their death, with especial exhortations and prayers for religion, for vprightnesse in their callings, for peace and order after them, according to the example of *Hezekiah, David, and of Jacob, and Ioseph*: *Esay. 38.1. 1. King. 2.1.2. and Gen. 47.29.30. & 49.29.* So that it is the duie of christian maisters, to haue a care, not onely that their families be well and christianly gouerned while they liue: but also that after their death, loue, peace, quietnesse, and good order, may bee continued in their posteritie.



The Seruants dutie towards their Maisters.



His dutie consisteth on three poynts: First, that seruants and prentices doo from their hearts, chearefully, and willingly, performe the labours and workes, that their maisters, mistresses, or dames, shall commaund them.

A seruant is hee, that hath a maister, and is not his own man, or else he that is at the becke and commandement of another.

Rom. 6. 16.

2. Pet. 2. 19.

Gen. 2.

Iohn. 8. 34.

2. Sam.

2. 3. 4.

Phil. 1

16.

Gen. 2.

Ios. 24.

Psal. 10.

They may
keepe no
prophane
superstition
nor disobe-
dient
seruants
their ho-

16.

16.

2. Secondly, that they bee faithfull in things comitted to them by their Maisters, Mistresses, and Dames, that so they may keepe their goods.

3. Thirdly, that they bee carefull to obserue the vprightnesse of manners, that the wife, the sonnes, and daughters, or other fellowe seruants, bee not corrupted by their bad counsels, or lewde behaviour.

Ephe. 6. 5. 6.

7. 8.

Col. 3. 22. 23.

24.

Tit. 2. 9. 10.

1. Pet. 2. 18.

19 20. 21.

1. Tim. 6. 1. 2.

Luke. 17. 7. 8.

9.

These points are plainly proued by these places of scripture quoted in the Margine, whereby seruants are straightly charged, reuerently, and faithfully, to obey their bodilie maisters, mistresses, and dames, in all things which may be done without offence to God. And this obedience & seruice, must be done with feare and trembling, in singlenesse of heart, as vnto Christ, beeing moued with reuerence to God ward, as though they serued God himselfe, and that as well in the absence of their maisters, mistresses, or dames, as in their presence: not constrainedly, as it were forced or compelled thereto, but hartily and with good will, as the will of God, and as they that serue the Lord, and not men: not onely in respect of the earthly reward, but because they know, and are assured, that of the Lord they shall receiue the reward of inheritance, in as much, as they serue the Lord Christ.

So that heereby all godly seruants, may in fewe words learne, what-dutie they owe to their Maisters, Mistresses, & Dames: namely, to loue them, and to bee affectioned towards them, as a dutifull childe is to his father: to bee reuerent and lowly to them in all their words, and gestures, to suffer and forbear them, to obey with readie and willing mindes, all their lawfull and reasonable commandements, to feare them, and to bee loth to displease them, to be faithfull and trustie to them and theirs, in deedes and promises, to bee diligent and seruiceable, to speake chearfully, to answer discreetly, not ouer boldly to dallie with their maisters wife, daughters, or maydens: to bee loyall and dutifull to their Maisters, Mistresses, and Dames: as *Iacob* was towards *Laban*, and *Ioseph* towards *Potiphar*. And they must carefully indeuour to doo and procure, to the vttermost of their abilitye, that which may be to their Maisters, Mistresses, and dames honestie, credite, and profit, and that as well when they are absent and out of sight, as when they bee present and looke on.

2. King. 5. 13

The proper-
tie of a good
seruant.

Gen. 30. 27.

28. 29. 30.

39. 5. &c

This is a qualitie and propertie belonging to euery good seruant, both men and maides: to witte, that whatsoeuer goods or necessities of their maisters, mistresses or dames, they shall haue charge of, & is committed to their

trust and keeping, that they carefully see such things so well and orderly placed, and lay de vp, that if there shall bee at any time, any iust occasion to vse any necessary in their custodie: yea, if it be in the night season, and that without a light, they then not onely can say, in such a place it lyeth, but also if they bee required, they can presently fetch the same.

Seruants must take heed, that they do not wittingly & willingly anger or displease their maisters, mistresses, or dames, which if they do, then they ought incontinent and forthwith to reconcile themselves vnto them, and to aske them forgiuenesse. They must also forbear them, and suffer their angrie & haustie words, and in no wise to answer againe spightfully or scornfully, neither yet vpon any such occasion, to runne away. For the Angell taught and willed *Hagar* the seruant of *Sarah*, when she fled from her Mistresse, *Gen. 16. 7. 8.* that shee should returne & humble her selfe vnder the handes of her mistresse. So did *S. Paul* make agreement betwixt *Onesimus* a vacabound and theeuish seruant, & sent him againe to his maister *Philemon*, from whom he was fled away. Seruants and prentices therefore, according to the rule of Gods word, must patiently beare, and forbear their maisters, mistresses, and dames, and do whatsoever

cuer

Gen.

2. Sam.

2. 3. 4.

Phil. 1

16.

Gen. 2

Ios. 24

Psal. 10

They

keepe

proph

superst

nor disc

seruanc

their h

AE. 1

Luk. 2

ever lawful thing they shall command them,
not beeing against a good conscience.

And therefore they must remember, how farre foorth they are bound to obey their maisters, that is, *Vsq; ad aras*: that is, so far as christian religion suffereth. & so far foorth, as they may do it with an vpright cōscience: for oth. rwise, if their maisters shal command them to do any thing that is vn honest, vnlawfull, wicked, vniust, or vngodly, then they must in no wise obey it: 1. *Sam.* 20. 28. *Jc.* 22. 17. *Dan.* 3. 18. *Act.* 4. 19. and 5. 29.

How farre
foorth ser-
uants ought
to obey their
maisters.

The conditions of a good maide-servant, are, that shee ought to bee carefull, faithfull, patient, neate, and pleasant: that shee bee cleanly, quicke, and handsome, and of fewe words: honest in her word, deed, and attire: diligent in a household, and haue skill in washing, baking, brewing, sowing, and spinning, but chiefly in holding her peace.

Servants must lay apart all euill conditions, pride, vnfaithfulnesse, brawling, murmuring, lying, swearing, and filthie communication, picking, stealing, and tales telling.

Eph. 4. 25.
29.

If seruants would carefully marke and learne, and so diligently practise these three short lessons following: so doing (no doubt) they might both procure and purchase much quietnelle to themselves, and also winne and get the great good will and liking of their Masters,

Mat. 3. 9.

Maisters, Mistresses, and Dames, thereby: First, that they would chearefully goe, when they are bidden. Secondly, that they would come willingly and readilie when they bee called. And lastly, that they wold remēber to shut & spar the doores after thē. The neglect and omitting of this last dutie, if such as bee house-keepers will carefully obserue it, they shall then finde, that they sustaine both losse and hinderance by it.

*1. Sa.**2. 3.**Phi.**16.**Gen.**Iosu.*

Ayde amongst
seruants for
helpe and
ease of one an
other necessa-
rie.

And because it sometime hapneth, that one seruant is too much charged with labour and worke, and another of his fellowes hath more ease, then worke, one therefore should so helpe another, as we see by vse in our own bodies, when one legge is wearie, we can rest it on the other: or whe the right hand is ouer laboured, we can ease it with the left, & when entercourse of loue & courtesie entreats and perswades, not this fauour and kindnesse amongst them: then should the maister himselfe commend the negligent and loytering seruant, to helpe and ease the wearie, and him that is well imployed and over-charged.

*Psal.**They**keepe**prop**super**nor d**serua**their**Al.**Luk.*

Seruants must
to the vtter-
most of their
power, seeke
the commodi-
tie and bene-
fit of their
maisters.

Againe, seruants are to be adimonished & put in minde, that they doo not (as some doo without all conscience) make spoyle and ha-uoocke of their maisters goods, wittingly, and willingly, neither yet that they suffer any of those things, that they are put in truit with, through

through their heedlesse, and retchlesse-
 nesse to be marde and lost: but specially that
 they do not make spoyle and waste of such
 brokē meate, as remaineth after their meales,
 or at other times: which dooing, is not onely
 a hinderance to their maisters profit, but also
 a great offence to God, who commaundeth
 that such broken meate as remaineth, to bee
 gathered vp and saued, that so nothing bee
 lost: *Iohn. 6. 12.* Therefore to conclude, let
 seruants and prentices, both men and mayds,
 assure themselves, that as they deal & behaue
 themselves to their Maisters, Mistresses, or
 dames, and their goods, whilst they are ser-
 uants: so likewise the Lord in iustice wil cause
 their seruants, to deale and behaue themselves
 to them, when they shall come to be maisters
 or dames themselves, so punishing sinne with
 sin. And as religious & godly maisters be ve-
 ry warie & circumspect, whē they hire & en-
 tertain any seruants into their seruice, that they
 be such as are godly, honest, and religious, or
 at least, such as will be tractable and obedient
 to such good order & godly gouernment, as
 shall be vsed and exercised daylie in
 their houses: but contrariwise, such maisters as
 are prophane and irreligious, haue no care or
 regard whom they hire, or receiue into their
 houses, so they will fit and serue their turne
 for gaue and profit, though they be neuer so
 lewde,

Math. 7. 2.

Jewd, vicious, or vngodly in word or
 likewise, such as are christian and
 seruants, ought also to be very warie
 full that they do not place themself
 and their maisters in the prophane
 lawe, and so be led into the same. And thus
 they may use good meanes, and
 be of good teaching and catechising
 they may see the profit and go forward
 good counte, which they haue begun
 as on the other side, such seruants as
 out of Careless religious, and ignorant
 meanes of their saluation: care not
 with whom they dwell: nay, they
 with their good willes, come to dwell
 in that house, or with whose maister
 they shall be restrained, and kept fr
 sing, dycing, carding, tabling, pro
 the Lords day, and other such wick
 who in thus doing, doe the harme
 and the meanes of their saluat
 and so seeke and follow after
 their owne destruction.

F I N I S



Gen

2. Sa

2. 3.

Phil

16.

Gen

Iosue

Ayde
 seru
 help
 eale
 other
 ric.

Psal

The

keep

prop

super

nor

serua

their

Ad

Luk

Serua
 to the
 most
 power
 the co
 tie and
 master

word or deed: so
ian and religion
y warie and care
themselves with
ophane and vic
Parishes, where
er, and exco
echiling, the
go forward in
ue begun: where
nants as are with
ignorant of the
are not where, or
ay, they will not
ne to dwell in
e maisters, where
ept from
g, prophane
wickednes,
the from God,
er saluation,
ollow after
truc.